



The Improvement Era

January 1959

ERA

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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

One in Eight

Professor Philip K. Hitti of Princeton University estimates that every eighth person in the world is a follower of Mohammed and that the Arabic language is the daily language of forty-five million people. The Arabic alphabet is not only used for the Arabic language, but with the spread of Islam following the seventh century A.D., it also became widely used for such languages as Turkish, Persian, Afghan, Urdu, Malayan, and Berber in North Africa. Turkey changed from the Arabic to the Latin alphabet in 1928.

Wheatgrass for Forage

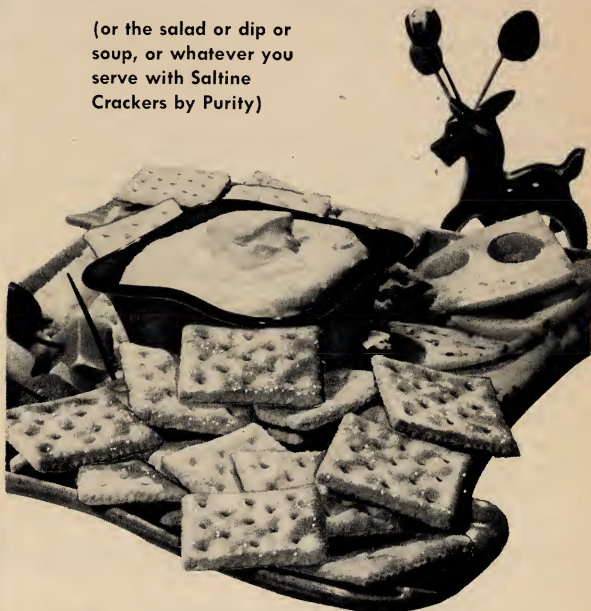
Dr. Howard Peterson of Utah State University has reported that tall wheatgrass is the most promising of the forage plants to grow on saline soils. Because this grass is tolerant to salt and can stand considerable drought and cold, and even some flooding it can be used on otherwise nearly worthless land.

Man vs. Camel

The study of the physiology of the camel by Knut Schmidt-Nielsen has shown many remarkable characteristics which permit the camel to be so useful and survive under difficult conditions. The camel can survive a dehydration of 40 percent of its body weight compared to a limit of 15 to 20 percent for man and other mammals. A camel's temperature may vary from 93.2°F in the morning to 105.3°F in the afternoon while man must evaporate much water to keep his body temperature at about 98.6°F in hot weather. A camel may drink as much as 100 quarts of water in 10 minutes if it needs that much.

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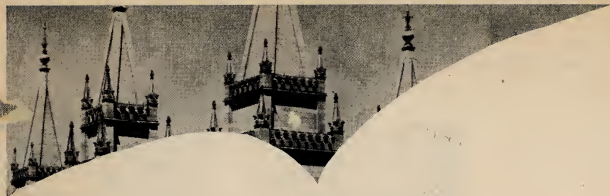
COVER NOTE:

A January morning on the farm, our cover subject, is a delightful study in light and shadow. Lithographed in full color from a transparency by Camera Clix, it portrays not only the indescribable beauty, but also the stark loneliness of a country home caught in winter's grip. After studying this remarkable photograph we are inclined to agree with our friend who said, "In the winter, in snow country, all farmhouses should be painted red."



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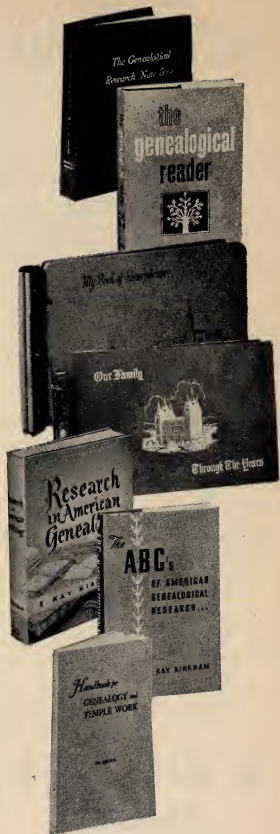
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These Times



Elder Joseph F. Merrill, probably the first Utahn to acquire an earned Ph.D. degree, with his daughter Laura.

Utah and the Ph.D.

by Dr. G. Homer Durham
Vice President, University of Utah

The Congress of the United States of America has stated in public law, endorsed and signed by the President, that "the security of the nation depends on the fullest development of its intellectual resources."

A critical phase of this task rests with higher education, especially in creating the environment, providing the facilities, and developing the capacities of the nation's scientists, humanists, artists, and highly trained

fraught with "danger." Scientists have not always been welcome in society to the extent they are today! Those who pursue either art or philosophy to its outer extremities are not always understood, either. Yet, when all three roles are understood, they are inseparably necessary in the pursuit of new knowledge and its application for human well-being.

Science attempts to describe the universe in all its aspects; to measure; to determine with infinite patience and skill what is; what can be controlled, predicted, stabilized, utilized. A great scientist may spend a lifetime studying the antennae of ants; the behavior of a single protein in the blood.

"In the conditions of modern life, the rule is absolute; the race which does not value trained intelligence is doomed."

—Alfred North Whitehead

appeared to resemble a great thought." If a man is as he "thinketh," and if the universe resembles a great "thought," then thinking is a great and important piece of human business.

Thought expresses itself, academically speaking and for convenience in analysis, in three major forms: science, art, and philosophy. All three are important to higher education. From time to time one form receives more emphasis than another. At other times one or more is felt to be unimportant, or even

Art

Art gives rein to the human spirit's capacity to create, to imagine. What can be, what might be, what ought to be, as portrayed or attempted in literary, musical, paint, sculpture, architecture, or other imaginative art forms—these are the quests of the artist. Basic science demon-

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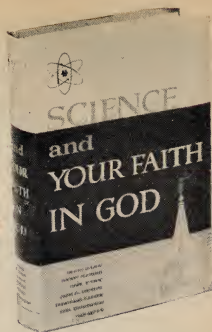
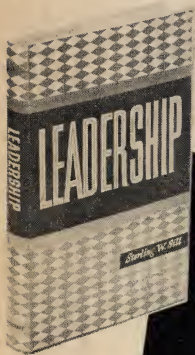
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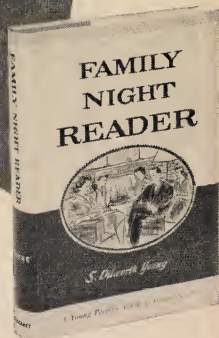
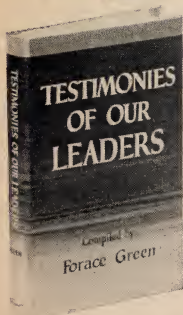
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PEARS became a farm problem in Utah this last fall with an abundant harvest that resulted in a substantial surplus.

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Clyde Lunceford, 232 East 20th South in Orem, and a prominent community, church and farm leader, said: "Pear growers in Utah were burdened with a heavy surplus last fall. Safeway's active promotion of Utah pears in markets outside the state helped to relieve this surplus condition and prevented a great potential loss to fruit growers in this area."

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strated how fire could be controlled in a house constructed of combustible materials. Art, joined with household science, reveals in architecture how life may become more than meat, raiment, or shelter. Artistic abstractions, such as musical sounds, or incomprehensible, strange splashes of paint on a canvas, suggest new realms, issue new challenges to the world of both science and art.

Philosophy

Some would rid the world of philosophy, thinking that science and art are sufficient. But philosophy (which, as used in the academic sense, embraces religion and religious philosophy as well as concern for science and art and non-religious philosophy) asks the question: What is valuable here? Where is the meaning, the ideal, or practical truth, in this bit of science, art, or philosophy? What can stand, survive, and why? What justifications exist for that which we have so far accumulated? To what ends or purposes, and with what means, should we proceed? Nothing is sacred to philosophy except the search for the ultimates—hence its disturbing element to many people, who do not want to be disturbed. Thus we see that we are all scientists, artists, philosophers, in the sense that we are all thinkers and concerned with the quest for and the use of knowledge.

The Doctor of Philosophy

Currently most of the monetary rewards in society, and in this quest, go in terms of practical utility; of what society thinks it needs. Some societies realize that they need all approaches to the knowledge that represents military-economic, and all other forms, of power. In such societies, higher education tends to flourish. The soil, however, varies. The crops, also, are uneven because of the soil, the seeds, and the degree of cultivation.

There are other ways to develop talent and capacity in the foregoing fields. But the one the contemporary American world looks to as a principal source today is the Ph.D. degree—the Doctor of Philosophy, which is conferred as a mark of having attained the capacity to make a

useful contribution to increasing the world's knowledge.

The state of Utah contains less than one-half of one percent of the American people. This small population group therefore provides a convenient case study of where the Ph.D. crop is, or can be, grown.

The first Utahn to acquire an earned Ph.D. degree was probably Joseph Francis Merrill. Dr. Merrill was born in Richmond, Utah, August 24, 1868. He was graduated from the Normal School of the University of Utah in 1889, then went to the University of Michigan where he earned the B.S. in 1893. He received his Ph.D. at Johns Hopkins University in the spring of 1899 in the field of physics. He served as professor of physics and dean of the School of Mines and Engineering at the University of Utah from 1897 until 1928, when he accepted an appointment as commissioner of education for the Church. Three years later he was called to serve as a member of the Council of the Twelve, which position he held at the time of his death. A native Utahn, and a native American, he took his Ph.D. from the first of the great American graduate schools—Johns Hopkins. Since Dr. Merrill climbed the academic ladder, probably 1500 people from Utah have followed the path towards the Ph.D. No accurate count is available. But a recent national study showed that between 1936 and 1956, some 1260 persons who received their bachelor's degree in Utah collegiate institutions, went on to win doctorates. Assuming most of these to have been from the state, assuming that others went outside the state for their bachelor's degree (as did Dr. John A. Widtsoe, who went to Harvard, 1891-94; to Göttingen, Germany, thereafter for his Ph.D.; and who followed Dr. Merrill to the degree six months later, in the autumn of 1899), the number, 1500, seems safely conservative.

Now, where is such an academic crop grown?

(Concluded next month)

Go where he will, the wise man is at home,

His hearth the earth—his hall the azure dome.

Ralph Waldo Emerson,
Woodnotes

Bookrack



ANSWERS TO GOSPEL QUESTIONS Vol. II

Joseph Fielding Smith, *Deseret Book Company, Salt Lake City, 1958. 224 pages. \$2.50.*

Of perennial interest has been "Your Question," a feature of The Improvement Era for the past five years. Now collected into two books, this second volume also includes additional material from President Joseph Fielding Smith's files.

Questions that have proved bothersome to members of the Church have found their way to President Smith's desk where they have been carefully read and scripturally answered. Fifty such questions and answers are found in this new volume, questions that have received definitive answers.

The author has discussed such stimulating topics as The Gift of Tongues, Do Animals Have Spirits, the Lord's Day, The Fourth Article of Faith, Cremation of the Dead, along with many other thought-provoking questions.

Answers to Gospel Questions Volume II deserves to take its place with Volume I to provide authoritative answers to vital questions.

—M. C. J.

LEADERSHIP

Sterling W. Sill, *Bookcraft, Salt Lake City, 1958. 396 pages. \$3.50.*

Some of the articles which Elder Sill developed for publication in The Improvement Era were collected in this book as well as additional ones which he was prompted to write.

Arranged alphabetically, with the exception of the first two articles, the

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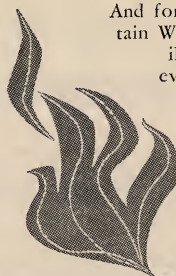
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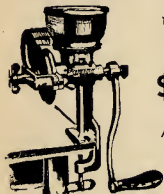
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author has treated fifty-two factors in leadership. Since leadership is so essential a part of the LDS Church, it is important that those who lead or teach in the various organizations improve themselves in this field.

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A CENTURY OF SINGING

J. Spencer Cornwall. Deseret Book Company. 1958. 426 pages. \$3.95.

Thrilling may not be a word to use loosely but when used with this history of the Tabernacle Choir, it is used legitimately. This fascinating and exciting story of the development of this world-famed organization provides information on each conductor and organist of the choir, the story of the making of the organ, with its inviting title "Tones from the Woods," together with much more of great significance in the development of the choir, the organ, and "The Spoken Word." But of course a review can hardly do justice to the material that has been so painstakingly gathered from numerous sources.

The book has so much of general and significant interest there is no hesitation in recommending it for all Latter-day Saints to read, whether they are musicians or not.—M. C. J.

A CHILD'S STORY OF THE
PROPHET JOSEPH SMITH

Deta Petersen Neeley and Nathan Glen Neeley. Deseret News Press, Salt Lake City. 1955. 164 pages. \$2.00.

From the facile pens of these gifted writers comes another book that should be found in each Latter-day Saint home where there are four-year-olds. And it is doubtful that this book should be limited to them—because with the "scientifically controlled vocabulary" which Dr. Deta Neeley has applied in all of the books that she and her husband have written, younger children could, (Continued on page 53)



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LATIN AMERICA

| | | | |
|---|-------------------|-----|----|
| <input type="checkbox"/> Book of Mormon Lands Study Tour— | July 17-August 5 | 695 | 50 |
| Caribbean Extension | | | |
| <input type="checkbox"/> Mexico Travel—Study Tour | July 27-August 16 | 325 | 50 |

TRAVEL-STUDY PROGRAMS

| | | | |
|---|-------------------|-----|----|
| <input type="checkbox"/> Mexico Study Program | June 15-August 5 | 375 | 50 |
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| <input type="checkbox"/> Study in Hawaii | June 21-July 26 | 449 | 50 |

NAME

MAILING ADDRESS

Letters and Reports



Virginia Scott



Janet Barney

Virginia Ann Scott of Tacoma Second Ward, has completed four years perfect attendance at all her meetings. Virginia is the only member of her family to join the Church. She is a Junior Sunday school teacher. She is a Silver Gleaner and is working on her requirements to become a Golden Gleaner.

Janet Barney, also of Tacoma Second Ward, Tacoma (Washington) Stake, has a one hundred percent attendance record at all her meetings for five years. She teaches Junior Sunday School and is Sports Director of the YWMA. She has her Honor Bee, Mia Joy, and Silver Gleaner, and is working toward her Golden Gleaner.

Charlotte Folkman, daughter of Elder and Mrs. Harvey C. Folkman of Malta (Montana) Branch, West Central States Mission, has completed the requirements for all ninety honor badges in her Beehive work, taking an average of twelve hours for each one.

She is a Primary teacher, Sun-



Charlotte Folkman

day School organist, and YWMLA secretary. She was graduated from the eighth grade last June with a 97.1 percent average. She plays clarinet in the high school band and is active in school athletics and speech.

Mather Air Force Base
California

Dear Editors:

I want to express my appreciation for this wonderful magazine, The Improvement Era. It has really been an easy way, the past few years, to keep track of the progress of our Church. It is wonderful how the various elders quorums support The Improvement Era for our LDS servicemen.

Since I have been in the air force, many of my nonmember friends have read The Improvement Era, and they were quite impressed.

Sincerely,
/s/ Lt. Anthon E. Cooley

London, England

Dear Editors:

May I please acknowledge receipt of The Improvement Era and try to convey to you the pleasure that my family and I got from reading it. I must congratulate you on such a fine magazine. I found "The Eisenhower Doctrine" most enlightening.

Good luck and best wishes to you and all your readers.

Yours most sincerely,
/s/ J. E. Campbell

Burley, Idaho

Dear Editors:

I am grateful to you for the Era, and wish to tell you the paintings of our beloved Prophets are worth every cent of the subscription price. They are beautiful and worth framing.

My husband is 95 years old and has seen and clasped hands with all except the Prophet Joseph Smith. He served in England as a missionary while Heber J. Grant was President.

Your sister in the gospel,
Mrs. John Jeffs

North Hollywood, Calif.

I have enjoyed the Era so much and especially this November issue with all of our Presidents. I haven't words to express my many thanks to all of you who put such a wonderful magazine in the homes. Please find enclosed a check for renewal of my subscription.

Sincerely,
Mrs. Lovantia Sinks

Save an Eye Span on Every Line

by Helen Rand Miller

You can increase your reading time by keeping your eyes out of the margins. Try it!

center of your eye span. Now you can see every letter while you keep your eyes inside the lines.

You may need to reassure yourself that you can see all the letters because nearly everyone says he is afraid he will miss something when he begins to learn a new skill in rapid reading.

This skill needs practice. It is good actually to draw the lines down the columns because they remind you to keep your eyes in the middle. After a week or so you may draw one line down the middle of a column to tell your eyes to keep near it. After two or three weeks you may stop regular practice, but every so often you will have to tell your eyes to keep in the middle of a newspaper column and out of the margins of books.

Five or ten minutes practice at a time is enough. At first it is discouraging. People say, "But I don't get the meaning when I'm thinking about keeping my eyes inside those lines, and I have to go slowly. My old way of just letting my eyes go is easier for me."

The answer to that is, do not try for speed while you are training your eyes. If you practice once or several times a day, within a week you will begin to feel improvement. Once begun, the improvement will be rapid—if you keep up the practice.

Go as slowly as you please in order to get the meaning so well that you can say it to yourself in your own words. You will probably find, as others have, that keeping your eyes out of the margins helps you to get accurate meaning because you are looking for meaning and not just letting your eyes drift unguided over all the words.

We used to think that a person who could read a newspaper by dropping his eyes down the middle of a column was a genius. Now we know that anyone can learn to do it. With practice he can double or triple his speed and get more accurate meaning too.

The trick is the mechanical skill of keeping the eyes near the middle of the column and out of the margins. You can save half an eye span from the left margin and half an eye span from the right margin, which means saving one eye span on every line of print.

Choose a column of average width. Draw two perpendicular lines down through the column to divide it into three equal parts.

Can you read all the words if you keep your eyes inside the two lines and do not move them to the left or right outside the lines? This is a test of your eye span—the distance you can see without moving your eyes. A line drawn from the tip of your nose to the paper would be the center of your eye span that fans out on both sides. If the tip of your nose is over the left line you drew, can you see every letter to the left margin without moving your eyes? If not, the line is not drawn in the right place for you; you may need to move it a little to the left. Add just both lines until they mark the



A Sabbath evening in a home where faith abides, with young friends gathered to engage in pleasant and prayerful discussion and song—this is “A Fireside.”

What beautiful images the word suggests: home, hospitality, friendliness, security.

Fire, the key word, has been man's friend or his foe through the ages.

It is heat for his home, elemental source of light, refiner and purifier of coarse materials, energy for machines.

The word *fire* has enriched our language: “fired with imagination”; “fired with enthusiasm”; “the fire of faith.”

When God wanted to speak to Moses, he spoke with fire . . . “out of the burning bush.”

Fire is man's friend—but it also can be his enemy.

One of today's most destructive forms of fire is the tiny flame from the strike of a match or the flick of a lighter to start each year in America the slow burning of 400 billion cigarettes.

Light up? Just a minute, young friends of our “Fireside.” Let's not play with *this* fire.

Beware of the burning tobacco leaf and its fickle promises which, like one's “pipe dreams,” can't come true.

BE HONEST WITH YOURSELF

The Church Moves On

October 1958

19 Elders Joel Mack Johnson and Peter Alexander Shaver, Jr., sustained as counselors to President Keith M. Taylor of the Houston (Texas) Stake, succeeding Elders Wayne E. Stevens and Everend L. Jacobson.

20 Members of the Salt Lake Tabernacle Choir departed from Salt Lake City by special train for their American concert tour. (See “Mission of Music,” page 16 for details and schedules.)

26 Elder Henry D. Moyle of the Council of the Twelve spoke on the subject “All the World Hungers for a Scheme of Life” on the “Church of the Air” program of the Columbia Broadcasting System's radio network.

Norwalk Stake formed from portions of East Long Beach (California) Stake, with Elder Lewis Milton Jones sustained as president and Elders Stephen H. Sims and Elwin B. Garfield sustained as counselors. Norwalk Stake comprises Bellflower, Bellflower Third, Norwalk, Norwalk Second, Norwalk Third, and La Mirada wards. The presidency of the East Long Beach Stake was unchanged. Wards remaining in this stake are Bellflower Second, Lakewood, Lakewood Second, Long Beach Third, Long Beach Fifth, and Long Beach Eighth. The new stake, 269th in the Church, 25th now in southern California was formed under the direction of Elders Spencer W. Kimball and George Q. Morris of the Council of the Twelve.

November 1958

1 The appointments of Elders Rulon W. Doman and Vaughn L. Hall to the general board of the YMMA were announced.

3 The First Presidency announced the transfer of Ricks College from Rexburg, Idaho, to Idaho Falls. The proposed site of the new campus is in the southeast part of Idaho Falls. It covers approximately 160 acres and is north of Sunnyside Road and east of South Holmes Avenue. The transfer announcement said that the college would be able to serve more persons there.

7 Helaman Halls, the new residences for men on the campus of Brigham Young University, were dedicated by President Stephen L. Richards of the First Presidency. During the services an anthem by Elder Tracy Y. Cannon, based upon words

in the one hundred twenty-first section of the Doctrine and Covenants, was presented by a chorus of seven hundred students and the BYU Symphony Orchestra.

8 The Salt Lake Tabernacle Choir gave a concert in Henry and Edsel Ford Auditorium, Detroit, Michigan.

9 Elder Iris B. Morgan, formerly first counselor to President William G. Bangerter of the Granger (Utah) Stake, sustained as president of the stake. Elder Frankland J. Kennard, formerly second counselor, sustained as first counselor. Elder Clay I. Petersen sustained as second counselor. President Bangerter has been called to preside over the Brazilian Mission.

Elder Rodney Alton Hansen, formerly second counselor, sustained as president of Minidoka (Idaho) Stake, succeeding President Davis Green. New counselors are Elders Raldo V. Dutton and Jay W. Merrill. Elder Charles N. Campbell is the retiring first counselor.

Elder Sharon Reed Dayton sustained as president of the Montpelier (Idaho) Stake, succeeding President Khalil Vaughn Hansen. Elder Eugene P. Shepherd retained as first counselor. Elder Frank William Hirschi sustained as second counselor succeeding Elder Lewis Edgar Munk.

The radio network broadcast of the Salt Lake Tabernacle Choir was presented from Detroit.

12 Members of the Salt Lake Tabernacle Choir returned to Salt Lake City.

16 Elder Arthur Ralph Michaelis sustained as president of Bear River (Utah) Stake, with Elders James J. White and Robert Lee Allen as counselors. They succeed President Robert J. Potter and his counselors, Elders Charles J. Wood and Vernald W. Johns.

Elder J. Harold Call sustained as president of Wasatch (Utah) Stake, with Elders Wayne C. Whiting and Ralph T. Carlile as counselors. They succeed President H. Clay Cummings, who has served for twenty-one years, and his counselors, Elders Nephi Probst and Welby W. Young.

18 Decision to construct a new 120-bed hospital at 5770 South 3rd East, Murray, Utah, was announced by the First Presidency. When completed the structure will replace the Cottonwood LDS Maternity Hospital. Plans are to use it for maternity and general medical and surgical cases, but it will not duplicate the facilities for the highly specialized diagnostic and surgical procedures of LDS Hospital, Salt Lake City.

23 Cincinnati Stake, the first stake in Ohio since Kirtland Stake was organized in February 1834, was organized from parts of the Great Lakes Mission. Elder Thomas Blair Evans was sustained as president of the stake, with Elders Paul Ellis Lowe and John Arthur Taylor as his counselors. The stake has a membership of approximately 2250 with the wards at Cincinnati, Dayton, Fairborn, Northern Kentucky, and Springfield. Independent branches are Georgetown and Middleton. This is the 270th stake now functioning in the Church. It was organized under the direction of Elders Mark E. Petersen and LeGrand Richards of the Council of the Twelve.



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Now at a new low price

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Music... the

by President



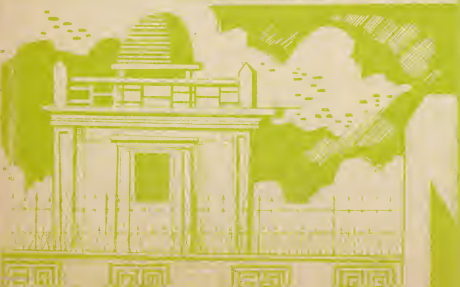
I sincerely join in the tributes that have recently been given the Salt Lake Mormon Tabernacle Choir, both at home and in those great cities of America and Canada where they have sung in their concerts.

The members of the Tabernacle Choir have gone on their tours as ambassadors of good will—representing in honor and in artistry the State of Utah as well as the Church. The service rendered by them has brought good will and commendation to us as perhaps no other organization has been able to do.

The Salt Lake Mormon Tabernacle Choir has attained, through merit, outstanding recognition as one of the great choral organizations of the world. It merits the gratitude of all members of the Church. I do not know of another choir in the world that gives so much time and means, financially, in their service, as the members of this choral group. In behalf of the Church I thank them with all our hearts for their unselfish devotion and continual attention to this great duty.

We express gratitude and appreciation for our singing groups throughout the Church. We always hear from several of them, in addition to the Tabernacle Choir, during our general conferences. Perhaps at one session we may have a group of men and women singers who have come from Europe for the sake of the gospel. To them we cannot say in words the appreciation we feel in our hearts. How well they sing the songs of Zion. How gladly they render their service.

Also there are the Singing Mothers from our Relief Societies. Even their title "Singing Mothers," tells a story of sacrifice, a story of love, a story of home. No wonder they sing so inspirationally and lift us up to spiritual heights. Likewise, we cannot forget the Men's Chorus from the Tabernacle Choir who sing for us at our general priesthood sessions. How glorious, also, have been the choruses of young folk from our university, the Aaronic Priesthood choruses, and the singing groups at the Mutual Improvement Associations' June conferences. These young people—



Universal Language

David O. McKay

and we could never forget that picture—often fill the seats of the choir section of the Tabernacle and overflow into the galleries; young people with high hopes, young people with faith, young people of purity. They just seem to throw their young hearts into the expression of love through singing, and we all respond to it!

In the wards and branches there are choirs, Relief Society, Sunday School, and Mutual Improvement groups. And we must not forget the Junior Sunday School and Primary children. How sweetly they sing.

The Lord has said: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and shall be answered with a blessing upon their heads." (D & C 25:12.)

Truly, the Church of Jesus Christ of Latter-day Saints is a church of singers. May it ever be so.

We do not have any thoughts that cannot be expressed either in words or gestures, but there are feelings in the human heart which cannot be expressed in any language or words; so we must provide ourselves with other mediums of expression; for instance, music, art, architecture—the wonderful arts which do not belong to any nation, but which speak the language of the soul. Music is international. Although the words may be Polynesian or Italian or German or English, music is always understood by the soul.

Music is a divine art. And the people who love music are not a bad people. But there is in music that which appeals also to the baser emotions of man; but the music of which we speak lifts us up and brings us to a nobler and better sphere, and I am glad that I belong to a church that from the beginning has held this divine art as an ideal.

Whenever I listen to inspiring renditions of "O My Father," "Come, Come, Ye Saints," "True to the Faith," or any of our Church hymns, I think music is truly the universal language, and when it is excellently expressed how deeply it moves our souls!

I say to you, develop this art of divine melody

further and better. Try to so live that good music will fill your hearts.

There can be no greater missionary work than to sing the songs of Zion among our friends who have not yet accepted the message of the restored gospel.

I am reminded that just before the mob broke into Carthage Jail, just before the bullets ended the mortal existence of Hyrum the Patriarch and his brother Joseph the Prophet, the beautiful hymn, "The Poor Wayfaring Man of Grief," by Montgomery had echoed through those barricaded halls. Music in praise of Christ and in thanksgiving was the last impression on the spirit of Joseph Smith and of his brother, Hyrum.

The most wonderful story that was ever given to the world was proclaimed by an angel, accompanied by a heavenly choir. I believe that it is not only the most glorious story, but also the most beautiful story that was ever related. What did the choirs sing at Christ's glorious birth? What message did they bring to the world which has resounded throughout the world for almost two thousand years and should find a place in the hearts of those who love the truth? First, every person should give the honor to his Father in heaven—give glory to God who was personified in the birth of the Savior at Bethlehem, who lives to glorify the Father, the Creator of all. Second, peace, not passion, not even happiness—peace, the greatest blessing which a man can receive. Third, good will toward men. Oh, how large is this thought! Oh, how few are there who really welcome these three principles.

May God soon usher in the day when this message shall belong to every nation. Peace be with all men and women who have placed themselves in a position to preach this message, by deed, by word, and by song, and some day may we all be worthy to hear this heavenly choir again, not as a message to be preached, but as a message which has filled the whole world, the context of which is "Peace on earth, good will to men."

Are Children Born in Sin?

Question:

"In a discussion with a gentleman of another faith, he made the statement that a child is born in sin. That the conceiving of a child even in lawful wedlock is a sin. Of course I have been taught differently and voiced our teachings on the original sin of Adam and Eve, and then made the statement, 'To my knowledge, there is not any scripture in the Bible that states that a child which is born in lawful wedlock is born in sin, thus making the child guilty of sin.' This person showed me a statement in Psalm 51:5, which reads: 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.'"

"I have studied the scriptures, have read the numerous other literature which strengthened my testimony in relation to original sin, but I cannot explain the statement of David in this passage, when he was the youngest of several children. Several of the non-members are waiting for me to prove I am right. I have satisfied them as to our belief on original sin. They also refer to the fact that it was a Jewish belief that the woman had to go through a purification period and ceremony after childbirth, and if it is not a sin why was it necessary for this purification?"

Answer:

No matter what David said, he was not born in sin. The opening verses of this psalm give us the key to the nature of David's remark, they are as follows:

"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

"For I acknowledge my transgressions: and my sin is ever before me.

Your Question

Answered by

Joseph Fielding Smith

President of the Council of the Twelve

"Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

In the midst of his sorrow because he violated the moral law, he may have felt his sin keenly and in this manner expressed himself, but this did not make the statement true that his parents were guilty of sin and that he partook of it in his birth. Let it be remembered also that David was speaking only for and of himself, and that his words cannot in justice be universally applied.

Little children are not born in sin when their parents are lawfully married. The first commandment given to Adam was that he and Eve should multiply and fill the earth. After the flood this same commandment was reiterated and was required of Noah and his posterity. To declare that children born in lawful wedlock come into the world through a sinful act, is making our Eternal Father guilty of commanding that a sin be committed, hence he would be a party to the sin. We read that our Eternal Father is just; he cannot lie, and that his words are faithful and true. Therefore it is contrary to all that has been revealed for our Father to command his children that they commit a sin in bringing children into the world, and you are justified in saying that there is no scripture which supports it.

It is a false doctrine which prevails in the world that children have to be cleansed from original sin. Those who teach such a doctrine fail to comprehend the nature of the atonement of Jesus Christ. Adam and Eve brought death into the world by partaking of fruit which was forbidden, this act brought death upon them, and their posterity inherited death so that we all have to die some time. To restore mankind to life, the uniting again of the spirit with the body, thus atoning for Adam's transgression, was the mission of Jesus Christ. He came and paid that debt and through his sacrifice on the cross he has redeemed all from death and has given them the gift of the resurrection. The posterity of Adam in no way whatever is subject to original sin and there is no act required of them to cleanse them from such a sin.

The Lord has informed us in very positive language

that little children are not under the penalty of any sin. Even should their parents be guilty that does not place any sin on the soul of the child. It is an eternal law that a person is to be punished for his own sins, and not for the transgressions of others, even should it be a child's parents. When little children were brought to the Lord to be blessed, the disciples endeavored to prevent them, but the Savior rebuked them saying:

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.)

And again:

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"And whoso shall receive one such little child in my name receiveth me.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (*Ibid.*, 18:3-6.)

These passages quoted from Matthew indicate most emphatically that little children are not under the cloud of sin. The Lord made that very clear in a revelation to the Church given May 6, 1833, in Kirtland, Ohio. It is as follows:

"Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God." (D & C 93:38.)

Again we have the word of the Lord as follows:

"Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith that little children need baptism denieth the mercies of Christ, and setteth at naught the atonement of him and the power of his redemption.

"Wo unto such, for they are in danger of death, hell, and an endless torment. I speak it boldly; God hath commanded me. Listen unto them and give heed, or they stand (Continued on page 48)



Mission of Music

by Theodore L. Cannon

"All is well, All is well!"

This moving refrain from the favorite Mormon hymn, "Come, Come, Ye Saints," still echoes in the hearts and souls of thousands who thrilled to the magnificent choral music of the Tabernacle Choir during the group's Grand American Tour—1958.

The total who heard the choir in its fifteen formal concerts in twelve principal Eastern and Midwestern cities is uncertain—paid ticket sales ran well past the 60,000 mark. Countless additional thousands heard its music in eight special appearances along the way, and the unseen audiences of the three network broadcasts during the course of the tour, together with those who will yet hear the recordings made with the Philadelphia Orchestra, will doubtless run the total listenership well into seven figures.

The tour was an extraordinary accomplishment . . . a company of 374 persons, traveling by special train, covering upwards of 7,000 miles, and performing this Herculean task of concertizing—plus almost daily

*Tabernacle Choir adds to world
renown in triumphant American tour.*

rehearsals and sight-seeing—in the space of three weeks' time. An almost incredible feat! And never a let-down.

If the critics are to be believed—and in

every city the top musical writers were assigned to the event—the choir was as fresh and vigorous and breath-taking in its final performances toward the end of the journey as in the beginning.

And this critical acclaim, though uniformly enthusiastic and gratifying, was but a reflection of the actual audience reception—a thunderous ovation demanding encore upon encore in city after city.

There have been choir tours before, and doubtless there will be many more. In 1955 the great organization toured Great Britain and northern European capitals. There were some 600 in the traveling party, some fourteen concerts were presented, and the trip lasted six weeks. It was indeed an epochal event.

In 1911 the choir went East and sang in many of the same cities as on this tour. At that time it also appeared at the White House, singing for President



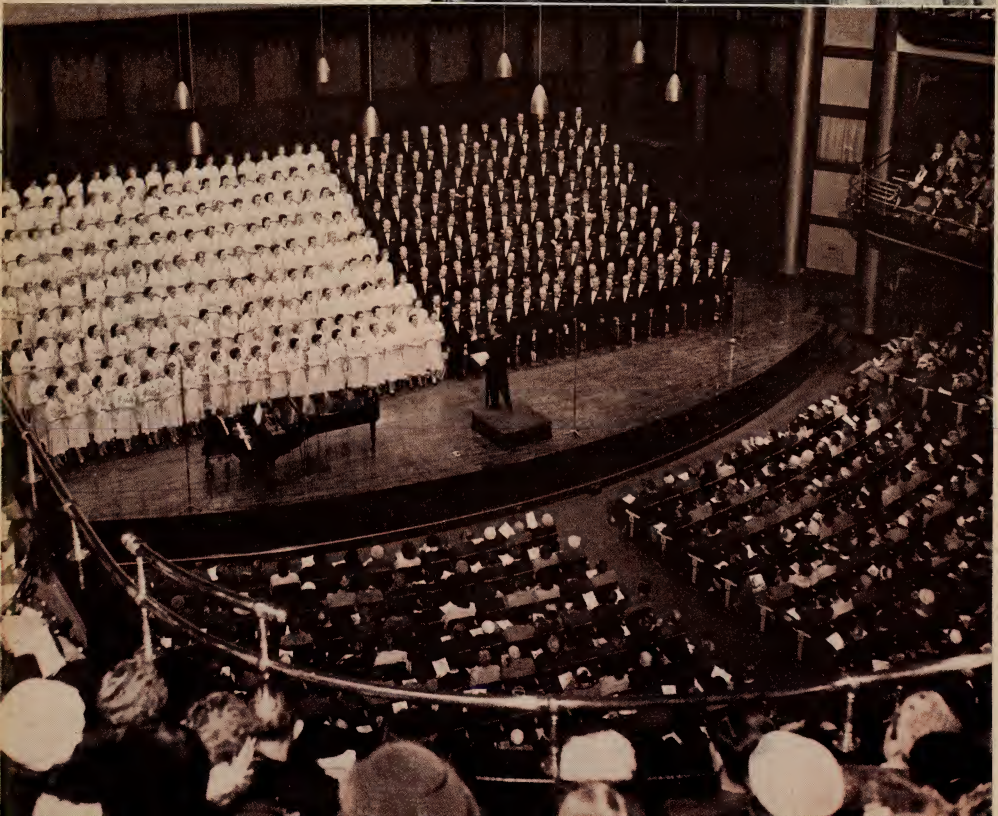
At left, Choir's Director Condie and Philadelphia's Maestro Ormandy rejoice over successful presentation.

Shirley and Don Egginton, below, one of choir's many married couples, catch skyline from New York harbor boat.



Women's section of choir, left, as it appeared in concert formation. Each hall required slightly different seating arrangement, depending on size and shape of stage.

In Toronto's Massey Hall, below, a full house greeted the choir which had arrived shortly before curtain time on a delayed train from Boston. Jay E. Welch conducted.





Wichita University's field house was packed to the rafters (above) for the tour premiere, a concert with the Wichita Symphony. The crowd, counted at 12,100, was said to be the largest ever assembled indoors in that part of Kansas.

The choir dons its Sunday best for formal portrait, left, at historic Independence Hall, Philadelphia.

The Lincoln Memorial is viewed in awed silence, right, by singers during Washington sightseeing tour.

Elder Ezra Taft Benson of the Council of the Twelve and Choir President Lester F. Hewlett meditate, below, as choir broadcasts in Washington.



and Mrs. Taft. And there have been many less extensive excursions. But well could it be wondered if there ever was a trip in which so much was done, and done so well, and in such a brief period of time.

As President David O. McKay remarked when someone commented on the amount of scrambled eggs and apple pie consumed during the journey: "From the accounts of your activities, I don't see how you ever found time to sit down to a meal!"

At their first rehearsal after returning home November 12, 1958, President McKay expressed the love and appreciation of the entire Church for the choir's great missionary service and especially for the great tour just completed—"the highest achievement of your career."

In a touching and heartfelt tribute the beloved leader said that music conveys sentiments and feelings that are beyond the power of mere words.

"I commend you for your great service in expressing those feelings of the heart too deep for expression in other ways," he said.

He read tributes and expressions of appreciation from President Eisenhower for the choir's White House appearance, and from Arthur Hull Hays, president of CBS Radio, for the special program presented to network affiliate executives assembled in annual convention in New York.

Elder Mark E. Petersen, chairman of the choir tour committee representing the General Authorities, added his praise to the choir for its significant missionary contribution in the stakes and missions of the areas visited, as did Elder Richard L. Evans of the Council of the Twelve, a member of the committee who was assigned to accompany the tour.

State, county, city, and civic officials joined in expressions of appreciation of the choir's efforts as ambassadors of goodwill, not only for the Church, but for the state and community as well.

Deserved tributes were paid too, to Choir President Lester F. Hewlett who carried the principal load of responsibility in planning and executing the great undertaking, and to the choir staff; to Director Richard P. Condie who prepared and directed the ensemble during the tour while his wife lay seriously ill in the hospital; to his assistant, Jay E. Welch who lent invaluable support and assistance and conducted two of the tour concerts; to the accompanists, Tabernacle Organists Alexander Schreiner and Frank Asper; to the tour soloist, Carole Larsen; to W. Jack Thomas and his wife, Emma, who arranged and managed the complex and difficult details of travel, accommodation, feeding, and entertainment for the huge party; and to the scores of others who assisted

in various ways.

There was a deep spirit of dedication and devotion evident throughout the trip. As is the choir's custom, a prayer was offered at each rehearsal and before every concert—sometimes in the hall or auditorium itself, often in a crowded hotel dining room. And added to these were the individual prayers of the singers and staff members themselves, as well as those of members and friends in the areas visited, of the folks at home, and of the Church as a whole.

It was an inspired and inspiring experience, and the Spirit of the Lord was manifested on many occasions as the singers arose to heights beyond their expectations, and as audiences, at first cool and detached, caught the spirit and were first warmed, then moved and enthusiastic—sometimes moved to actual tears.

The programs for the most part followed the Sunday broadcast format, with Elder Evans introducing the numbers and giving a brief commentary on the music and the choir, generally with some local and regional references, some serious, others humorous, and all most warmly received.

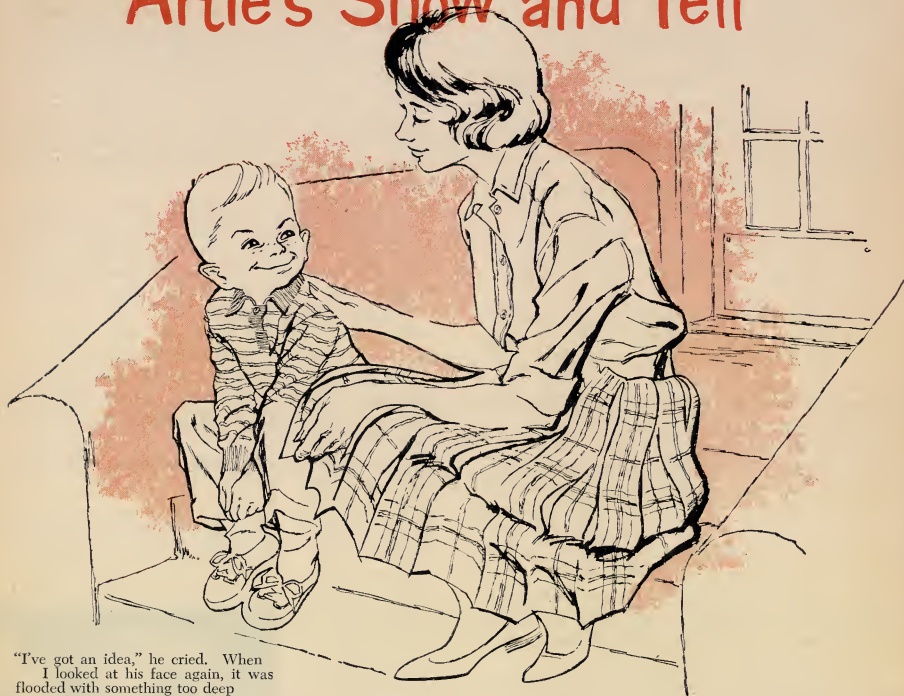
Also at each concert, along with the single sheet program, a 12-page brochure printed in full color and containing pictures and notes on the choir staff and personalities and on the history of the choir, the Tabernacle, the West, and the Church, was given to each person attending.

The tour got off to a rousing beginning in Wichita, where an audience of 12,100, said to be the largest group ever assembled indoors for any kind of event in that part of the state of Kansas, jammed the University of Wichita field house on the night of October 21st. Here the choir sang with the Wichita Symphony, directed by James P. Robertson, in the symphony series season opener. And (Continued on page 40)

Below, Maestro Eugene Ormandy chats with group of choir members at intermission time, top. At bottom, Elder Richard L. Evans greets J. C. Penney and former Governor Thomas E. Dewey after Carnegie Hall concert.



Artie's "Show and Tell"



"I've got an idea," he cried. When I looked at his face again, it was flooded with something too deep for him to tell about.

Next year I hope to be a teacher, because I shall be graduated in June. I'm taking my training under Miss Hardman, who is considered the best kindergarten teacher in the state. She lectures and writes books on child psychology and is recognized across the whole country. I admire her so much. Only—only I'm a little afraid of her, and she marked my mid-term paper only "B." Usually I get "A."

The children come around me a good deal and ask questions. They show me things like smooth

pebbles and tiny baby toads. But I coax them to let the live creatures go because Miss Hardman doesn't like to have them stuck in boxes in a window sill. One little boy, Artie, was shy at first, but now we are good friends. He's the youngest one in the group—just turned five. He has big blue eyes that look at you directly when he talks, but in class they often wander off, as if he were alone. He sings little songs in the truest voice, but he never will stand up and lead. I think he's an unusual child, but Miss

by Blanche Kendall McKey

Hardman doesn't pay much attention to him—just lets him do things in his own way.

Parents' Day was coming up, and our room was going to put on a circus and afterwards "Show and Tell." This last is an exercise the children love—they exhibit something "different" or interesting and tell about it. And what did Miss Hardman do but put me—poor little me—in charge of the "Show and Tell" part of the program!

I was feeling rather shaky when I ran out onto the playground after she told me, and there was Artie sitting on the steps alone and looking dismal.

"What's the matter?" I asked.

"I haven't anything more to show and tell. I've showed and telled everything I have."

"Oh, you must have something," I said. "Stop and think."

"Mama won't buy me any more stuffed animals,"

"I should say not. You're a big boy now."

"I know. We have a perfectly good dog—" he began.

But I interrupted him. "Miss Hardman won't allow any living things. They cause confusion, and there's no place to put them."

Again he said, "I know" with finality. Suddenly his face lit up until it glowed, and his eyes sparkled like the sun shining on the drinking fountain.

"I've got an idea," he cried. "I could show my little brother."

I just stared at him. I saw on the air Miss Hardman's penetrating gray eyes and held my breath. When I looked in his face again, it was flooded with something too deep for him to tell about.

"Will your mother bring the baby?" I asked, after a moment.

"Yes. Daddy works and sister comes to school. Stephen doesn't like strangers."

"Well, we'll see," I said evasively.

On the way home I went to the ten-cent store and bought a small Jack-in-the-box. "Jack" was dressed like a clown with a rakish little hat, and I knew Artie

would like him. He did, as I found out the next morning. He wanted to take the toy home, but he wouldn't trade his little brother for it. He said the mothers would all like Stephen, and maybe they were tired of clowns. So I thought I had better consult Miss Hardman.

But she was terribly busy that day. Some of the mothers came early, and the principal herself dropped in once or twice. Miss Hardman is always calm. And she's always kind to the children. But she's never one with any of us. I felt sure she wouldn't want a live baby for "Show and Tell." Once I went up to her and she asked, absently I thought, "What is it, child?"

"It's about Artie—his 'Show and Tell.'"

"Oh, handle it the best way you can," she said shortly.

I was afraid to press her any more. Or was I? Perhaps I was afraid that she might hurt Artie.

One-thirty came at last, and the whole school marched into the auditorium. The seats reserved for parents were already filled. On the front row sat a pretty mother with a young baby. There were other babies scattered here and there, but they all were older. Besides, this "mama" with her delicate features made me think of Artie. And so did little Stephen, although I couldn't have told why. Stephen was a butterball in a yellow knitted suit, yellow booties, and a tiny yellow cap with dark wisps of hair pushing through. I wanted to run down and hug him.

The kindergarten class came first on the program. The circus was a great success, with every child taking part. One group did a little stunt as monkeys. Another impersonated lions. Then the tigers came with the elephants following, swaying their heads slowly and pretending to lift great heavy feet, which brought down the house. The children had a wonderful time; the parents were gay; and Miss Hardman looked pleased.

And then came "Show" (Continued on page 52)

Conducted by
the Unified
Church School System

On Teaching the Moral Standard

Note: At a time when LDS teachers of youth are seeking frantically for answers on how to teach the moral standard, one teacher tells the approach that he would use.

Since there is little enough time for any of us to teach our own children all about the moral standard, we parents look for assistance from the teachers of the Church. For my own sons and daughters, I would like the teachers to convey these thoughts, just about this simply too:

To the Teen-agers of the Church

There is a special message of serious importance for you. It concerns your future and your happiness. As your teacher I am greatly desirous that you find full and happy lives. Therefore, think maturely and seriously on these things:

In the beginning we lived with our Father in heaven, and he is real. He is actually there, and I bear testimony of it. He knew us there, and because he loved all of us and because he loved you, he was anxious for your eternal destiny and happiness. He was anxious that you develop as his son or daughter and that you become much as he is. He wanted to

give you an opportunity to choose freely and to grow through the power of correct choice. In order to achieve this for us, it was necessary that we be sent away to school. And so a plan was organized, and we agreed to leave the presence of our Father to be on our own, as it were. In order that we could attain the growth and development necessary, this world was created. It was created for the benefit of the children of our Father in heaven, and we were happy with this plan. Two great things were in store for us: one, we could receive a mortal body; and, two, we were to be tested and tried in such a way that we could gain strength and achieve toward a fulness of the stature of our Father in heaven. All of these things applied to us.

Now this first purpose is wonderfully important, for this body that the Lord has given us is singularly valuable and sacred. It can be made eternal and may forever serve us. Perhaps we can demonstrate it this way: Some of you help your fathers on the farm. Suppose there is a corral with a manger, and a short distance away there is a stack of hay. Suppose that the cattle are hungry and that the hay needs to be placed in the manger so that the cattle might eat. You may sit in the house and wish and imagine and



employ all the powers of the mind, but unless you go out and put the hay in the manger and control matter with the capacities of the body, the cattle will go hungry. It seems that this body is an instrument through which we can control matter and through which we might achieve glorification.

Under the accepted plan the first parents were sent to earth—Adam and Eve. In order that the other spirits in the kingdom of our Father might be introduced to this plane of mortality, Adam and Eve—and this is sacred—had the power of creation—a light, so to speak, that had power to kindle other lights. Under the bonds of marriage, which are also sacred, Adam and Eve were able to invite chil-

by Boyd K. Packer
Supervisor of Seminaries and
Institutes of Religion

dren to live with them, and they assumed the status of parents and became the father and mother of all mankind. This process by which eternal spirits are introduced into mortality is called birth; and this power which was created in Adam and Eve is given to almost every individual who has ever been born. It is a sacred and significant power; it is a power that is good. And you who are teen-agers, like all others who are the sons and daughters of Adam and Eve, have this power inherent within you. This was the great plan that was to glorify and benefit all of the children of our Father in heaven. And that power of creation is not just a part of the plan—it is the very key to it, the very key!

Much of the happiness that may come to you in this life will come because of this power of creation. The fact that there are young men who can become fathers and young women who can become mothers is of utmost importance to us. This power to act in the creation of life is sacred and sublime. With it you can eventually build for yourselves a home, a dominion of influence and opportunity which carries great responsibility. You can invite children to live with you—boys and girls who will be your very own. You can manage this home just as you will. You can be a despot, a dictator; (Continued on page 59)

And God said, "I will send the first." And the record says that "the second was angry and kept not his first estate." (Abraham 3:27-28.)

The Prophet Isaiah gives a partial account of a vision which he had of the grand council of heaven. It was of the time when a savior was being chosen for what was as yet an unborn race of mortals. He was to redeem a world yet in its formative stages of development. Isaiah said, "And I heard the voice of the Lord saying, Whom shall I send and who shall go for us?" (Is. 6:8.)

Modern revelation tells us that there were two who responded. One was the first-begotten Son of God who was particularly qualified for this special mission. He answered and said, "Here am I. Send me . . . Father, thy will be done and the glory be thine forever." (See Moses 4:1-2.) But another also spoke. It was Lucifer, the brilliant Son of the Morning, and he said, "Behold here am I. Send me. I will be thy son and I will redeem all mankind and not one soul shall be lost. And surely I will do it; wherefore, give me thine honor." (See Moses 4:1; D & C 76:26; Is. 14:12-14.)

And God said, "I will send the first." And the record says that "the second was angry and kept not his first estate." (Abr. 3:27-28.) Because Lucifer did not get his own way to serve his own interests, he became rebellious, and ever since he has fought against the work of God. Lucifer was cast out of heaven, and one-third of the hosts of heaven were cast out with him. By their disobedience and rebellion, they disqualified themselves for advancement to what would have been their second estate. (D & C 29:36.)

This movement toward disqualification by disobedience is still going on—and for about the same reasons.

"Here Am I . . .

Our hearts sometimes get pretty solidly set on our own shortsighted personal gain. This was not only the biggest problem that God had with his children in the pre-existence, but it is also the biggest problem he has with us here. "Many are called but few are chosen," simply because we disqualify ourselves. The Lord's biggest problem is still getting people to qualify for their high calling. He still has difficulty getting the right kind of leaders. Because his work of human redemption must always be on a free will, free agency basis, God is as of old still confronting us with that same great question: "Whom shall I send? And who shall go for us?" And as in the grand council, our reply will largely determine our own future and the futures of those who follow our lead.

What can we do about it? Perhaps more than anything else, we need to develop within ourselves an aggressive enthusiasm, patterned after the volunteer spirit of the pre-mortal Christ who said, "Father, here am I. Send me. Thy will be done and the glory be thine forever." This free-will volunteer service in responding to the call of the Lord is the spirit of the gospel, and the extent to which we can develop it in ourselves will determine both our blessings and our usefulness.

The Lord gave us the key when he said, "If ye have desires to serve God ye are called to the work." (D & C 4:3.) "Desire is the pilot of the soul." If our desires to serve God are not strong and vital, then less worthy interests may crowd out our most important opportunities for eternity. We need to develop more aggressiveness of spirit. We need to increase our own individual initiative and desire to serve. The Lord doesn't like us to wait until we are "commanded in all things." This is not only his cause; it is also ours.

There may be some people who enjoy being "hard to get" to do church work. There are some who actually resist church appointment or accept it with reluctance and lack of interest. I once heard a man

send me”

by Sterling W. Sill

Assistant to the Council of the Twelve

say in stake conference that he had been considered for a certain position on two occasions and each time he had found out about it in advance and had sold his home and moved out of the stake. But this last time he hadn't found out about it in time and was "stuck with the job." His words and attitude were that he did not "desire to serve God." How do you think the Lord would feel about such an attitude?

If we really believe that this is the work of the Lord, why shouldn't we get excited about having a part in it? That spirit was recently indicated by an elderly gentleman who was an Aaronic Priesthood adviser. He said, "I hope the bishop won't think I am too old for this assignment. I love this work and I hope my service is not terminated."

Brigham Young once said, "Every man and woman is expected to aid the work of the Lord with all the ability that God has given them." This is the philosophy that President Young himself practised vigorously all of his life. Why shouldn't we do the same thing? We voluntarily took upon ourselves a covenant of service when we were in the grand council in heaven. The opportunity is still before us and each of us must give his own answer.

The work of the Lord has not yet been finished. Many assignments are still to be filled, and as of old,



Some people enjoy being "hard to get" to do church work.

the Lord is saying to us, "Whom shall I send and who shall go for us?" Our reply must reflect the intensity of our "desire to serve." Desire is still the pilot of the soul. There are some in our day who are responding with eagerness and saying, "Here am I. Send me." Some, Lucifer-like, draw away from

the work of the Lord and draw others away after them. But there are some who do not respond at all. It is not necessarily that they disbelieve the word of the Lord; their skepticism goes deeper—they just don't think about it one way or the other. They may be too deeply involved in their own interests or have sunk too far in inactivity because of their own indifference or lethargy. But whatever the reason, the consequence is that the most important opportunities ever offered to men are sometimes pushed aside and left without takers.

How many positions in the Church are presently unfilled? How many auxiliaries are "not fully organized?" How many workers are not excited about their work? We need to stir ourselves up. We need a lot more practice in being



I hope the bishop won't think I'm too old for this assignment.

"anxiously engaged in a good cause." We need to do more things "of our own free will and bring to pass much righteousness." That means a more intensive desire to serve God and a more aggressive and permanent enthusiasm that will not die of its own weight.

The Savior was chosen and ordained in "the first estate" to be our Redeemer in the second estate. But in the grand council in heaven, many others were also selected and ordained for mortal leadership responsibilities. God referred to a group of "the noble and great," and said, "These I will make my rulers." The Lord told Abraham that he was one of these. The Lord also ordained Jeremiah to be a prophet unto the nations before he was born. (Jeremiah 1:5.) But Joseph Smith added some very significant information when he told us that "every man who has a calling to minister to the inhabitants of this earth was ordained to that very purpose in the grand coun-

cil in heaven before the world was." (DHC VI:364.)

That includes us. In all probability we were also among the noble and great. We were probably high in the council of heaven and carried great responsibility. Undoubtedly we then enjoyed the full confidence of God. There was probably a very good reason why we were reserved to perform our mission in this age of wonders and enlightenment known to us as the Dispensation of the Fulness of Times. What a great challenge it is to know that we were sent here by the direct action of God and that grand council over which he presided! And we were sent for a specific purpose.



IQ is important but "I Will" is far more important.

Now just suppose that after all of this preparation, we miss our calling. We have been *called*, but suppose we fail to be *chosen* because we do not respond to the call. If we fail in being chosen it will be because we really don't desire to be a part of this greatest of all enterprises. John A. Widtsoe wrote: "Those who receive the message of the gospel are obligated not only by divine command to warn every man his neighbor, but also by that ageless agreement made before this world was organized, that those who were privileged to seek and find the gospel during their earthly career would do all in their power to bring it to the attention of others." That means to magnify the position of leadership to which we were ordained in heaven.

The Lord has counseled us again and again to develop our initiative and the resourcefulness necessary for us to measure up to our calling. He has warned us of the awful consequences of doing nothing until we are commanded. The highest prizes in life are reserved for those who use their initiative most wisely—those who see their opportunities and do their duty most acceptably on their own power.

But sometimes we just can't get going. It some-

times takes the greatest effort to rise to our most simple responsibilities. Even then we often resemble a flying fish that can soar for only a little way above the surface before it drops back into the water again. So we occasionally begin to rise toward our calling, but after a feeble struggle we again drop back into our mediocrity.

What a thrilling thing it is to see an aggressive, resourceful, willing, untiring, well-directed spiritual leader who can do the right things on his own initiative! How refreshing it is occasionally to read of some example like that of the Prophet Mormon who had to be restrained from doing too much. We need more "Mormons."

Very frequently we speak of the fact that God has given us the "authority" to officiate in his work. But we ourselves must develop the desire and the sense of responsibility and the industry to make the authority useful. What does it profit us if we have the authority but lack the aggressiveness and resourcefulness necessary to make it effective? What an inspiration to see one with enough self-confidence to know in advance that he will succeed, that he is prepared to do whatever is necessary to bring accomplishment about. He knows he will not fail, because he will not permit himself to fail. "IQ" is important but "I Will" is far more important.

Occasionally the Lord has referred to some particular person or group as his "friends." (D & C 84:63; 84:77; 94:1.) To be the friend of the Savior of the world would seem to imply a similarity of interests—a similarity of responsibility and enough strength to stand firmly for what we believe. It has been said that in addition to merely obeying God we ought to "agree with God," to see things from the correct point of view and do the things necessary to qualify us not only as servants but for the higher rank of "friends."

When Jesus said, "Father, here am I. Send me," he knew it meant suffering and opposition even death. But he was prepared. That has been true of many great leaders. When someone was needed to carry on after the cruci- (Continued on page 44)

NEW YEAR'S WISH

By Gladys M. Walley

May this New Year bring to you
All the values, clear and true,
Which in street or church to find
Bring a lasting peace of mind.



What will your child remember?

by Christie Lund Coles

Watching a child glued to a television set, or sitting in a crowded movie theater, living vicariously the excitement produced there for him, I wonder, "What will this child remember from his childhood? What nostalgia will these golden years hold for him . . . or her?"

And I remember my own youth, the magic of it, the lovely days bound fast in memories that are priceless.

I remember the long summers—that seemed forever—in a small town where I was born—how I could hardly wait for the sun to be up so I could be up also, could eat the hearty breakfast of our home-grown strawberries, cream taken from the milk of a neighbor's cow; cooked cereal, homemade bread; eggs from our own chickens, (which my sisters and I had gathered from the nests of the clucking, protesting hens), and home-cured ham or bacon. I could hardly wait to go out into the cool, sun-filtered glorious morning, climbing a fence into a neighbor's orchard to find a sweet-bough, or a pink-cheeked crab apple, to let my teeth sink into its sweetness, to feel its juice upon my tongue.

Or I most likely would climb a fence on the other side and run, calling to my friend in her large white house. She would be waiting for me, and we would start the magic of our day.

First, we must examine the morning . . . the morning-glories in bloom beside the kitchen door; the robin's nest where yesterday we had discovered three tiny blue robin's eggs; there were the dewdrops on the grass, to touch, to make sure they were not jewels dropped in the night by some kind fairy; there were the daisies to pluck the petals from, one by one, as we made a wish.

Then there was the Town Hall grounds across the street where we found an improvised teeter-totter. A long hose used by a horse-driven fire truck, hung from the tall trees. Sometimes, with a little help, we could screw the two ends together to make a marvelous, high swing that went soaring out into the sky.

Gathering another friend, we would often go to her grandfather's place west of town. What a delight was the small, rose-covered house, with hollyhocks surrounding it, and a deep well in the back yard where we would look down and see our images in the clear water before the white-haired grandpa would pull up the bucket and give us a cold drink from a dipper which hung there always!

He had been a bugle boy in the Civil War and oh, the delightful stories he would tell us. We would go near the river and play in the sand, making "igloos" into which we would (Continued on page 43)

Policies and Procedures relative to Seventies



The following policies and procedures govern the selection and ordination of seventies, the creation and discontinuance of quorums and units, and the selection and setting apart of quorum presidents and unit leaders:

1. *The Calling of Seventies.*—The calling of the seventies is a special one; those so called should be “especial witnesses” of Christ (D & C 107:25), and should have the desires, aptitudes, and inclinations for missionary work.

Not every elder who is ordained a seventy, however, need be called immediately into missionary service. There should be a reserve of seventies in training for missionary work, and it is the function of the quorums of seventy to prepare their members to teach the gospel effectively.

The seventies do not stand in a position intermediate between elders and high priests. Rather, they hold a highly specialized office, “thus differing from other officers in the church in the duties of their calling.” (*Idem.*)

Seventies in the stakes of Zion should be used within the field of their primary responsibility—that is, in missionary service. Seventies should not be used in auxiliary capacities when they are needed for missionary service, either stake or foreign.

Worthy seventies who, because of age, physical condition, or for other reason, can no longer be expected to serve effectively within the field of their primary responsibility may well be ordained high priests.

2. *Service as Elders.*—Elders should not be ordained seventies until they have gained a considerable degree of experience as elders, have matured in the gospel, and have become stable members of the Church.

This principle applies to young men called to serve as missionaries. After returning from their various fields of labor, they should affiliate with the elders quorums in their respective stakes and add their strength to them. Because of age, social, and fraternal

considerations, and because their services usually are needed more with elders than seventies, they will thus gain for themselves greater opportunities for service and brotherhood in priesthood activities.

Concern is felt for the well-being of the quorums of elders. It is unwise to ordain too large a proportion of the outstanding and worthy elders into the quorums of seventies thus unduly weakening the elders quorums.

3. *Worthiness a Prerequisite to Ordination.*—Great care must be exercised in the selection and interviewing of prospective seventies. They must be morally clean; live in harmony with the policies, doctrines, and teachings of the Church and not run counter thereto in sympathy or practice; pay their tithes and offerings to the Lord in full; observe the Word of Wisdom; have an exemplary family life; and those who have been divorced must have received proper clearance from the First Presidency for a temple recommendation.

4. *Selection and Ordination of Seventies.*—Quorum presidents and unit leaders may ask the stake president to consider worthy and qualified elders with a view to having them ordained seventies, but the stake president will make the decision as to whether any recommendations are to be processed.

5. *Ordination Procedures.*—a. Fill out and submit to the First Council the form entitled, “Request for Permission to Interview.” *Do not advise those being considered that their names have been submitted.*

b. The First Council will pass upon the need for additional seventies in each stake and quorum and will grant permission to interview such worthy brethren as may be needed.

c. After receiving permission in each instance, a



member of the stake presidency will interview each prospective seventy and fill out the form entitled, "Recommendation for Ordination in the Priesthood." *If it is found upon interview that a brother is not morally clean, does not pay a full tithing, fails to keep the Word of Wisdom, or for some other reason is not presently worthy to be ordained a seventy, then the stake president should not proceed further with the recommendation.* Rather, it is important that a labor be taken up with such a brother so that through repentance and obedience he may become worthy for ordination *prior* to his recommendation.

d. Gain high council approval for the ordination; obtain the signatures of the bishop and president of the elders quorum certifying as to worthiness; present the name for a sustaining vote either at a stake priesthood meeting or at a general session of a stake conference.

e. Submit the form to the First Council so that arrangements may be made for final interview and ordination by one of the General Authorities.

6. *Organization of Quorums and Units.*—In stakes having thirty-six or more seventies (and where it is apparent that the total number in the stake will not fall below this number) a quorum will be organized; otherwise, a seventies unit, presided over by a chairman and two counselors, will be organized. More than one unit of seventies cannot exist in any one stake, nor can a quorum and a unit exist in the same stake.

Every reasonable effort should be made to keep quorums of seventies operating with a membership

of approximately seventy in each. When quorums fall below a strength of thirty-six, and it is apparent that they cannot be built up to a proper strength without impairing the effectiveness of elders quorums, they will be combined with other quorums or converted into units.

Factors considered in determining the need of increasing or decreasing quorums of seventies in the various stakes include the following: stake population; total number of elders in the stake; number of elders who pay a full tithing and are otherwise worthy to be ordained seventies; the prospective missionary field, including the number in the minority groups with whom missionary work can be done; the geographical area of the stake; whether the stake membership is increasing or decreasing; the leadership available for use as presidents of the quorums; the effect that the creation of a new quorum or the discontinuance of an existing one would have on the quorums of elders; the number of brethren in the existing quorums of seventy; and any special circumstances that might prevail in the stake concerned.

7. *Changes in Quorum and Unit Leadership.*—Changes in quorum presidencies are made on recommendation of stake presidencies, who should consult with the local quorum council in filling vacancies except in cases in which all members of the council are to be proposed for release. Seventies may be ordained high priests without the prior approval of the First Council unless they are serving in quorum presidencies or in the chairmanship of units. In these cases, (Continued on page 47)

The Presiding Bishopric's Page



Aaronic Priesthood Under 21

ATTENDANCE AT SUNDAY SCHOOL REQUIRED IN AWARD PROGRAM BEGINNING 1959

Effective January 1, 1959, the individual Aaronic Priesthood award program for Aaronic Priesthood under 21 will require a minimum attendance of 75 percent at Sunday School, the same as has been the required minimum attendance at priesthood and Sacrament meetings through the years.

In requiring attendance at Sunday School as part of the award program, it is felt that our young men belong in Sunday School where they may perform priesthood assignments and where they may receive religious instruction. Attendance at Sunday School is vital to keeping the Sabbath day holy so far as Aaronic Priesthood bearers are concerned. In fact, it is hardly possible for a young man who holds the priesthood to keep the Sabbath day holy and stay away from Sunday School unless legitimately excused.

New Aaronic Priesthood rolls for 1959 will have a provision for listing attendance at Sunday School in addition to priesthood and Sacrament meetings. The quorum secretary will call the roll, giving each member the opportunity to report on the meetings attended during the week since the last quorum meeting was held.

Attendance seals will be given for 90 percent, 95 percent, and 100 percent attendance at priesthood meeting, Sacrament meeting, and Sunday School for the year. Awarding of attendance seals will not be the basis of average attendance; for instance, a young man with a perfect attendance at priesthood meeting and Sacrament meeting throughout the year, but with less than 90 percent attendance at Sunday School

will not be eligible for an attendance seal of any kind. In the same example, if his attendance at Sunday School reached 92 percent, for instance, he would receive the 90 percent notwithstanding his perfect attendance at priesthood and Sacrament meetings.

NEW DUE DATES FOR ALL STAKE AND WARD REPORTS

Effective immediately, ward reports for Aaronic Priesthood under 21, senior members of the Aaronic Priesthood, and ward teaching are to reach the secretary of the respective stake committee on or before the fifth of the month instead of the seventh as heretofore.

Stake reports in all three programs are to be mailed to the Presiding Bishopric's Office on or before the 10th of each month instead of the fifteenth as heretofore.

The various bulletins and leaders' lists prepared by this office can be done more promptly and more efficiently if we are given these extra five days which will accrue to us from the faithful adoption of the above deadline dates for ward and stake reports.

Aaronic Priesthood Under 21

NEW HANDBOOKS AND ROLL BOOKS NEEDED FOR 1959

All stake and ward leaders in the program for Aaronic Priesthood under 21 will need the revised handbook issued January 1959. Important changes in the program necessitated considerable revision, making all other handbooks for this program obsolete.

Immediately when new handbooks are received, please destroy all former editions on hand.

A new roll book will also be needed for each quorum or group of Aaronic Priesthood under 21.

The new rolls contain the provision for recording each young man's attendance at Sunday School in addition to his attendance at priesthood and Sacrament meetings. Attendance at Sunday School has been added as a new requirement in the award program beginning January 1, 1959.



Roger F. Rawson

awards and the "Duty to God" award. Roger is the son of Mr. and Mrs. Frank V. Rawson, Hooper Second Ward, Lake View (Utah) Stake.

PERFECT ATTENDANCE FOR SEVEN YEARS

Roger is one of the distinguished group of Aaronic Priesthood bearers who maintained a perfect record of attendance at priesthood meeting, Sacrament meeting, and Sunday School for the seven years he was in the Aaronic Priesthood. He was president of the deacons and of the teachers quorums, served as a ward teacher, and earned seven individual Aaronic Priesthood awards and the "Duty to God" award. Roger is the son of Mr. and Mrs. Frank V. Rawson, Hooper Second Ward, Lake View (Utah) Stake.



GRADUATES OF THIRD SCHOOL

Jerome Second Ward, Gooding (Idaho) Stake, graduated twenty from the third school for senior members of the Aaronic Priesthood. Two members of the class were not present for the photograph.

SUPPLEMENTARY MATERIAL REPLACES PRINTING OF WARD TEACHER'S MESSAGE IN THE IMPROVEMENT ERA

The ward teacher's message will not be printed on the Presiding Bishopric's Page in The Improvement

Era in the future as it has been for several years past. Instead, supplementary material on the subject will be provided each month as additional helps for ward teachers and for home reading as well.

The printed "message" will be supplied in the Study Guide for Ward Teachers as heretofore.

FASTING AND FAST OFFERINGS

Prepared as a supplement to the Ward Teacher's Message for February 1959

"After much fasting and prayer" is a familiar phrase in the Book of Mormon. The records then continue to recount the great blessings of the Lord which followed these evidences of humility.

"Fasting" and "prayer" are companion exhibitions of the humble and contrite spirit. One is always more complete with the other. This does not mean that we cannot effectively fast without praying or fervently pray without fasting. But it does suggest the possibility that fasting and prayer, together, insure a greater measure of humility and contrition.

The person who fasts and prays is twice blessed. But the person who fasts and prays and contributes

to the relief of the poor is thrice blessed, (1) in a small measure, at least, he is made aware of the pangs of hunger which awaken his sympathy and understanding for those who are wanting in the necessities of life, (2) he is made humble which feeling of dependence upon the Lord sends him to his knees in prayer, (3) he becomes more selfless when generously sharing his substance with those less fortunate.

The amount of fast offering one should contribute depends upon the cash equivalent of the two meals not eaten on fast day and will vary considerably, depending upon the circumstances and food standards of the contributor.

“His cake is only two-thirds baked”

(Behavior Patterns and Problems of the
14-year-old boy)

by W. Cleon Skousen
Chief of Police, Salt Lake City

Portrait of a 14-year-old

A 14-year-old boy is “potentially” everything yet “practically” nothing. He is mostly something about to be. His voice is changing. His chin is sprouting a fuzz. He is too big for Little League baseball and too young for Junior League baseball. He attracts girls but borders on convulsions when one gives him personalized attention. At 14 Junior talks big and thinks big but somehow most things are just beyond his powers of fulfillment. Mother nature seems to have him suspended in space—he knows he has just come from somewhere, but he hasn’t any idea when or where he is going to arrive.

As one expert put it, “His cake is only two-thirds baked!”

All of this is doubly difficult for Junior because he doesn’t feel at odds with the world, yet he knows he is. This is an ebb-tide year and Junior is basically a happy, hearty, outgoing personality who wants to live and let live. But living turns out to be rather miserable for most 14-year-olds. He doesn’t fit life yet. Whether at school or at home, or with the gang, he seldom gets the warm, deep down feeling of successful achievement.

At school he sees a girl who seems “real nice” and sends her a sincere, sentimental valentine, only to have her call it “kid stuff.” Then he tries to pretend he’s pretty tough around school and a little wiry freckled-faced kid practically knocks his block off. For awhile he even thinks about carrying a sock full of rocks “just for protection.” He may try out

for orchestra, track, debating, and drama—and get eliminated in all four. They tell him to come back after he’s developed a little more. He envies the few kids at junior high who seem to have already developed and who have a sort of monopoly on athletics, studentbody offices, assemblies, and girls. As he surveys the world Junior wonders how he can feel so good about life and yet foul up so consistently.

Physical Traits of a 14-year-old

Physically, as we have mentioned, our 14-year-old Junior is something about to be. At 13 he still looked very much a boy. Now, at 14, the beginnings of mature features are evident. Often at this age individual features seem coarse and unrelated to the rest of the face. Similarly, legs or arms appear out of proportion. This makes Junior feel awkward. He can’t find a place for his hands. His feet stick out too far. He is often conscious of his new height and stands stoop-shouldered as though he wanted to be shorter again.

However, a 14-year-old can begin to see his “muscles.” This may become a badge of distinction for him. He may go out for weight-lifting at school or attempt to show physical prowess in some other way. With this obvious physical development some minor problems in personal hygiene are likely to arise. From now on Junior will perspire much more freely. Good soapy showers and the daily application of a deodorant stick should help.

Socks are also a problem. Even after one wearing



they seem to get "odoriferous." This is frequently due to the fact that Junior's dad can only afford one pair of school shoes for him, and with all the running and sweating he does, socks just don't have a chance to stay fresh very long. Having a pair of change-off shoes will help, along with fresh socks daily, a foot bath each night, and a good application of medicated foot powder each morning.

Junior isn't as frail as he was at 11 and 12. He seems to have lots of stamina and seldom misses school because of illness. His measured strength is



more than twice what it was at 10. He likes to wrest around, enjoys playful wrestling and usually wants to participate in physical impact sports.

Junior's sprouting beard may create a problem. He is likely to lock himself up in the bathroom once or twice a week and skim off the fuzz. Most boys resent being kidded about their shaving at this early stage. Furthermore, shaving may irritate the skin and help promote a good case of acne. Acne adds to an already well-developed sense of inferiority and may impair the normal maturity of a boy's personality. If acne becomes serious, a doctor should be consulted. Improper diet or some other contributing cause may need to be identified.

During this period the skin is also very susceptible to blackheads and large pores. Somehow a boy cannot remember to wash regularly and when he does the water on his face usually covers no more than six square inches. A quick lesson about "the regular scrubbing of the face with soap and water on a washcloth" is likely to help as much as anything. The use of witch hazel or an astringent will also help keep the skin pores, particularly around the nose, from becoming distorted or enlarged.

The 14-year-old Around the House

If a 14-year-old blows up from the pressures of adolescent life he is likely to take his spite out on his home. This, we will discuss in a moment. But the average youngster who is generally well adjusted will get along better around home than almost anywhere. At first he may try his social wings abroad and express a desire to be "independent of the family," but when he finds that for the moment he seems to be a social misfit he is likely to retreat to the family fireside.

Parents can do many things to help Junior maintain his moorings during this difficult period. For example, they will find that he generally responds to praise better than criticism. He needs encouragement at frequent intervals because he is still suffering from a heavy dose of self-criticism which he gulped down during age 13. He can also be helped in his social adjustment. He should feel free to invite his friends over to the house. These friends will be wild, woolly, and noisy but they can be kept under control without embarrassing Junior if the parents keep their sense of humor. Two things, however, can be fatal.

One is to impose unreasonable discipline or talk to them as though they were "little kids." Junior may never forgive his parents for this kind of breach, and he may be too embarrassed to invite his friends back. The other parental booby trap is turning the house over to 14-year-old Junior and his gang with the admonition, "Now be good boys while we're gone!" The only thing they will want to know is "how long" the parents will be gone. The pandemonium which will then break loose is likely to make some rather lurid history for these half-baked cakes.

About this age a boy may express a desire to get better acquainted with a certain girl at school who is "real cute." Parents can make it easier by encouraging Junior to invite her to go with the family to the show on Saturday night or go on a picnic or a beach party. In fact, early dating under these circumstances might be encouraged by the parents of both the boy and the girl.

Parents will notice that Junior is capable, during his better moments, of being more adult around the

house than when he was 13. He takes responsibility a little better and will generally do his share of the chores around home. However, he will resent having disagreeable jobs unloaded on him too often, especially if it looks like Mom and Dad are "just trying to get out from under." Doing dishes and other routine household duties are just as much a bore to a teen-ager as they are to parents. And as for the yard—its appearance is a lot more important to Junior's folks than it is to him.

Parents may find themselves "jawing" at Junior because he seems to be involved in far too many things. If he is a normal, outgoing boy, he is likely to have his mind loaded with such miscellaneous items as astronomy, electronics, ham radio contacts, model planes, science fiction, 4H Club, Scouts, building a motor scooter, getting a job, getting good grades at school, and trying to be more popular.

The breathless excitement of all this mental rushing about is probably going to make him a little forgetful about such irrelevant things as washing the car, doing dishes, running an errand or going to bed.

All of these multitude of interests plus a newborn passion for privacy make Junior begin pressing the folks for his own room. If feasible, this is desirable. However, if it cannot be arranged conveniently it will help to give Junior a dresser or at least a drawer which can be locked. Nothing plagues a 14-year-old as much as having the little kids get into his things. And nothing is more fascinating to small fry than Junior's stuff. A lock and key seem to be the only known solution.

The 14-year-old at School

A few boys this age will suddenly come into full bloom academically and begin their careers as honor scholars. For most boys, however, 14 is a rough year. They claim they would like to get good grades but "just don't have time." The mad scramble of many competing interests as well as the strong inward anxiety to be accepted socially combine to make school just a phase or a minor part of life's big pattern. Both parents and teachers have to concentrate on keeping Junior's eye on the ball. Teachers can help by making classes as adventurous and stimulating as possible and parents can help by making Junior's outside activities dependent on whether or not he gets his homework done or keeps up in school.

At school the teacher finds a class of 14-year-olds very group-conscious and therefore easily distracted from the lesson. The challenge is to constantly keep the lesson so interesting that the group stays on it. Group focus can be shattered by one or two in the class showing off, whispering, and giggling or acting

up. The average 14-year-old is far more hungry for group identification than teacher identification. Therefore, his mental radar is always tuned in on the class. If they are interested in the lesson and the teacher, then he wants to be. If the class is distracted by something else, then he prefers to focus on that.

Noise and buffoonery characterize the normal inclinations of boys this age. In between classes they play around like overgrown puppies. They grab each other, push, wrestle, and punch. They do the same

GRACE BEFORE MEALS

The children gathered for their meal,
Hungry, anxious to be fed.

Seated, they waited patiently

While Father bowed his graying head

And prayed to God, addressing him

With words of praise and gratitude.

He offered thanks for health and home

And asked a blessing that the food,

Which was prepared, might nourish them

And give them strength for goodly deeds.

Sometimes he'd insert prayers for rain

Or mention other special needs.

The food, though served in small amounts,

Seemed leavened by his humble prayer,

Till it was adequate to feed

The numerous children gathered there.

by Winona F. Thomas

thing with their voices. Their bellowing back and forth down the hall is to get attention and appear blasé. To them loudness is not noise—at least it doesn't bother them. The main thing is to communicate sound and fury and if the whole world can hear it, so much the better.

Teachers find their 14-year-olds anxious to test life by trial and error. They want to find out about many things which are (Continued on page 57)



Hong Kong bursts into Blossom

by Lai-Wah Quan & Sealon Fung

Hong Kong is a British crown colony which is situated at the mouth of the Pearl River in southern China. The colony consists of the island of Hong Kong and the adjacent Kowloon Peninsula of which the total area is 391 square miles. Hong Kong Island is extremely irregular in outline, eleven miles long from east to west, and in breadth, it varies from two to five miles. In the colony, which is predominantly Chinese, there are many foreigners from different countries. They are all living happily without any racial prejudices.

In the world today, besides Berlin, Germany, Hong Kong is considered to be an outpost of the western nations. The boundary of the colony is the small

River Sum-Chun, to the north of which is the Chinese mainland and to the south of which is the Kowloon Peninsula. People can see each other in focus on either side of the banks. The river is also the separation of capitalism and communism. Prior to the civil war in China, much trade and communication were carried on between Canton and the colony. Goods as well as people could go to and fro without any difficulty. Now everything has been changed. Since China has been overturned by the red tide, people who wish to come to Hong Kong, or go back to China, have to apply for permits from both the governments of Hong Kong and Red China.

As Hong Kong is so near to China, the relations between these two places are very close. Although the people are mainly Chinese, they are obeying the British laws. The inhabitants of Hong Kong are breathing the air of democracy. Since the communists have taken over China, the democratic system of Hong Kong has become very conspicuous throughout the entire Chinese mainland. Because the political systems are so noticeably different, Hong Kong can truly be called the Window of Democracy for the adjacent communist world.

Hong Kong is a hilly island, and the northern part of the Kowloon Peninsula is farming fields, therefore the majority of the people can live only in the northern coast of the island and the southern end of the peninsula. The population is estimated at 2,400,000 to 3,000,000 and is still increasing as great numbers of people are coming in daily from the Chinese mainland. It can be said that Hong Kong is one of the most densely populated localities in the world. The ordinary houses in Hong Kong are four stories high; the higher buildings reach twenty stories. Some buildings of more than thirty stories are being built in the downtown area. In consequence of the dense population, the government of Hong Kong is working hard to solve the housing problem for its people.

Whoever pays a visit to this city will praise its beauty. Here is a mixture of the eastern beauty and the western interest. Chinese junks, sampans, and rural scenery can be seen. Western type buildings are dotted closely throughout the colony, and the beauty of the night in Hong Kong is far renowned. To have a far glimpse from Kowloon to Hong Kong at night, with the many lights glowing like countless diamonds of different tints (Continued on page 48)

Right: Sister Yeung, a recent convert, who supports her five children with her sewing.



Below: They come as families to study the gospel and join the Church. This is the Lee family.

A Mission

among the Chinese people

by Malan Robert Jackson



On August 23, 1955, eight missionaries arrived in the British Colony of Hong Kong to teach the gospel in the newly-organized Southern Far East Mission. Previous to this time, H. Grant Heaton had been called to serve as president of the mission, and just a few days earlier, President Joseph Fielding Smith had presided at a conference in the Japanese Mission at which time he formally announced the dividing of the mission in two, to form the Southern Far East Mission and the Northern Far East Mission.

This was not the first time missionaries had been sent among the Chinese people! Years earlier, in 1853,

missionaries had arrived, but departed with little, if any, missionary work done. And in 1949 Hilton A. Robertson with a small group of missionaries had labored in Hong Kong for a period of six months but were forced to leave by the communist invasion of the Chinese mainland. Elder H. Grant Heaton, forced to leave in 1950, was now back as the new mission president. Work had not progressed as had been hoped before, but this time we all prayed for the Lord's blessing in the establishment of the mission and that we be accepted by the Chinese people.

Many problems faced missionaries in such a land; and since we were the first group, we faced them without the aid of senior companions. We began the task with much faith and great humility. We soon found the most difficult obstacle, and an immediate task, to be the learning of the Chinese language. We studied for a few weeks before we even attempted to go among the people to tract. Young men we hired at that time to help us in our study were to be among the first of our converts in the mission. Our first tracting enabled us to enter only the homes of the English-speaking people, but after five or six months most of us were able to teach the people in their own language. It was, indeed, a blessing of the Lord to be able to use the language in so short a time.

One of the first people I taught in the Chinese language was a woman, Dr. Tong, who was reached in one of the first branches organized shortly after our arrival in the mission. Like many of our first contacts, she was very well educated and spoke some English. Teaching her, and later her children, was most enjoyable; and the Spirit of the Lord as we taught this woman gave me courage and strength to carry forth the missionary work. A few months later, this woman and her son were the first Chinese people to be baptized through our missionary efforts. Through her, many other families came into the Church. She is now here in America furthering her studies as a doctor. Her testimony has thrilled members of the Church here as it thrilled those who knew her in the mission field. The faith of this woman, and her strength in the gospel, are representative of the Chinese members of the Church.

Because of the communist invasion of the Chinese mainland, the small colony of Hong Kong is filled with a much greater population than it can support. I was assigned to a (Continued on page 51)



Tabernacle Choir members take time off between concerts to visit many of the nation's historical shrines. Here they visit Mt. Vernon, home of George Washington in Virginia.

Mission of Music

(Continued) here too, the world premiere was given to the new orchestra-choir arrangements of "Come, Come, Ye Saints," by Utah's LeRoy J. Robertson and of "O My Father," by Crawford Gates.

Acoustically, the setting left some things to be desired, but by the expert manipulations of the choir's traveling technical experts, Paul Evans and Richard Welch, the sound was gathered in and the vast bowl's echoes stilled, and the music came out beautifully.

"An inspired evening," wrote C. Henry Nathan in the *Wichita Eagle*. "Perhaps the two musical organizations inspired each other, and both certainly inspired the greatest gathering of music lovers in Wichita's history. . . . In an evening of mounting climaxes, the absolute climax was reached in the two traditional Mormon hymns. . . . Here was breath-taking vocal beauty of spiritual simplicity and complete dedication."

Concerts the succeeding three evenings in Kansas City's Municipal

Auditorium Music Hall, in the great Kiel Auditorium in St. Louis and in the Veterans Memorial Auditorium in Columbus, were similarly enthusiastically received.

"Choral art of unparalleled beauty and eloquence," wrote Clyde Nebarger, noted music critic of the *Kansas City Star*.

"This group of 325 singers proved anything but unwieldy under Mr. Condie's eloquent and evocative hands," wrote Francis A. Klein in the *St. Louis Globe-Democrat*. "It showed evidence of the closest sort of discipline . . . it sang with blend and balance and cohesion, with clarity and resonance and volume. It ranged from piano to forte and every shade between with consummate ease.

"But above all, it had heart. It had conviction. It had a firm belief in what it was singing, whether a fervent hymn from its own church, such as the stirring 'Come, Come, Ye Saints,' or a simple folk song. . . ."

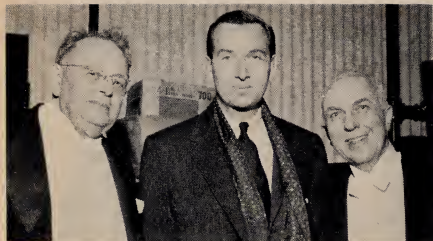
In Columbus, where the choir was greeted by Ohio's Governor C. William O'Neill and Mayor Jack Sensenbrunner, the concert, con-

ducted by the Assistant director, was again acclaimed by the critics, one of whom, Clyde D. Moore (*Ohio State Journal*), described it as "a veritable Niagara of glorious sound . . . excellently trained and disciplined, as responsive as one great instrument to the touch of the conductor. . . . This is a choir!"

The week end in Washington was a series of unforgettable thrills for all concerned. Sunday morning Elder Ezra Taft Benson of the Council of the Twelve met with the singers as they filled the major part of the beautiful Washington Chapel for the weekly broadcast, and a few hours later they presented a special program for more than 2,000 members of the Washington press corps and their guests at the Sheraton-Park Hotel.

Then came what for some 125 singers was the highlight of the entire trip—a "command performance" for President and Mrs. Eisenhower and their guests at the White House.

It was a precedent-breaking affair in many respects. In the formal atmosphere of the historic home of America's Presidents, the Chief



Left: Dr. Frank W. Asper and Dr. Alexander Schreiner, Tabernacle organists, are visited backstage at the Lyric Theater in Baltimore by Grant Johannesen, Utah's outstanding concert pianist, play in Baltimore the following night. (Right) A relaxation session on the train: Ray Bradford, left, with clarinet, and Owen Clark, with the guitar.



Executive and First Lady treated the singers and choir officials like old home-town friends, first demanding several encores beyond the officially scheduled program, and then visiting and chatting informally among them as they plied them with refreshments and pointed out many historic and interesting features of the mansion.

"I am honored that I can call President McKay my friend," the President said in response to a greeting conveyed by Elder Evans. And to the choir, "My admiration is not only for the discipline and excellent singing, but also for your sense of dedication, knowing you are a volunteer choir making great personal sacrifices to bring the nation this message of good will. . . ."

He was especially enthusiastic over the choir's "Battle Hymn of the Republic," while Mrs. Eisenhower declared Luther's "A Mighty Fortress" was particularly appealing to her.

The concert at historic Constitution Hall Monday night brought a glorious climax to this first phase of the tour. With thousands turned away because of an early sell-out, this concert was broadcast over radio, and again the critics were warm in their praise. The frequently caustic Paul Hume of the *Post* reported: "The impact of the great chorus is something almost tangible as the sound of nearly 330 voices, beautifully produced and exhibiting an astounding discipline, fills the air . . . a torrent of tone that no other musical resource can achieve . . . faultless precision . . . amazing flexibility."

Tuesday night, Baltimore, where at the handsome old Lyric Theater

the choir recalled their predecessors' singing nearly half a century ago. Both audience and critics joined in enthusiastic acclaim of the performance.

And now the week in Philadelphia and New York with its mounting climaxes and thrills! Four performances of Handel's great *Messiah* with the Philadelphia Orchestra under the baton of Eugene Ormandy—three in the Philadelphia Academy of Music and one in New York's famed Carnegie Hall!

These, together with the numerous rehearsals and the recording sessions, not only of the *Messiah*, but also of another album of other choir numbers, were indeed memorable occasions.

Mr. Ormandy, his musicians, and the noted soloists chosen for the *Messiah* productions, William Warfield, Davis Cunningham, Leontine Price, and Martha Lipton—all were enraptured by the choir's inspired singing of this magnificent work.

On all four occasions the "Amen!" of the final chorus found the audiences standing on their feet, applauding and shouting their "Bravos!"

The ovation on one occasion lasted more than ten minutes, as conductor, orchestra, and soloists all turned and joined in the applause of the choir which had unmistakably "stolen the show."

"A blaze of operatic splendor"; "A superb performance rising to new heights of glory"; "A sumptuous publication of a size and quality rarely if ever heard before in these parts"; "Music on the highest level"; "A marvelous organization which combines dashing brilliance and

deep reverence"—these were typical of the critics' comments on these performances.

The choir's second Carnegie Hall concert, a program of its regular tour numbers without the orchestra, was also warmly received by a capacity audience which included a number of distinguished musicians and public figures.

Three special events during this week were the appearance before the Columbia Broadcasting System station affiliate executives from all parts of the country at the Waldorf Astoria hotel in New York, a noon-day concert at the Wanamaker store in Philadelphia, and a spot on the Sunday night Ed Sullivan television show.

Staid Bostonians made the welkin ring as they clapped and cheered the choir's performance November 6th in the hub city's magnificent Symphony Hall. "The choir is a powerful and sensitive instrument," wrote Cyrus Durgin in the *Boston Globe*. "Its quick response is notable. Its clarity, depth and weight of tone are impressive . . . a thrilling, glorious quality of beautiful resonance."

In Toronto's Massey Hall, singing without supper and with only a few minutes' rehearsal after a delayed arrival, the choir again came through in stunning fashion. "An artistic triumph from beginning to end," wrote George Kidd. "Each number was given with splendid discipline and an overall knowledge of musical values . . . They must have a deep love for music. . . . We can think of no other choir as fine as this. . . ."

In Detroit, the choir sang to another sellout audience in the Henry and Edsel Ford Auditorium Satur-



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day night, and followed up with an audience-attended broadcast, and a special concert for invited guests Sunday morning, in the same spacious setting.

In the afternoon the touring party attended a special Sacramento service arranged by Stake President George Romney in the nearly completed Detroit Stake Center. Music editor and critic J. Dorsey Callaghan of the *Free Press* called it "a choir that is extremely flexible, beautifully disciplined, and, above all, profoundly musical, . . . composed of amateur singers from all walks of life, yet as a whole, highly professional."

An overflow crowd in Chicago's seventy-year-old Orchestra Hall sat enthralled at the choir's grand finale of the tour. "The once-cracked walls of Orchestra Hall

may have to be repaired again," wrote Tom Leach in the *Chicago American*. "At least that's how it must have seemed to the 330 undrenched voices of the Mormon Tabernacle Choir. . . ." He was referring, of course, to the thundering ovation which greeted the singers.

"Not only was the hall filled, but there were dozens of frustrated customers in the outer lobby who showed up without tickets and waited well past intermission in the hope that additional seats might somehow materialize," reported Don Henahan in the *Daily News*. These two as well as the critics of the *Sun-Times* and the *Tribune* joined in unstinted praise of the evening's performance.

"Where in the world do the Mormons get such singers?" one critic was moved upon to inquire.

And so it went, and so it ended, and the singers, tired from their demanding schedule, but thrilled and excited by their experiences and with a deep sense of satisfaction for a task well done, headed for home and loved ones.

A tremendous welcome awaited them in the cold dawn of November 12 as their special pulled in at the Union Pacific depot, and there were many a tearful but joyful reunion with loved ones and friends.

And thirty hours later they were back in their seats at the regular Thursday night rehearsal ready to pick right up where they had left off after a summer of four-a-week workouts in preparation for the tour.

And the question uppermost in their minds now?

Where do we go next—and when?

What Will Your Child Remember?

(Continued) put captured pollywogs or toads or whatever we could find. Often, we would have lunch, and spend the afternoon riding stick horses through the tall cattails. We would take the ripe milkweeds and open them, letting the silken soft seeds float through the air like childhood dreams.

I remember the winters, too. What a delight to sit around the large, potbellied stove and eat apples and popcorn while Mama stitched at something and Papa read to us from some choice book like *Heidi*, *The Little Colonel*, *Tom Sawyer*, and many of the classics which they produce on TV. Half the charm of a good book is the author's way of unfolding the story, of taking you with him in the imaginary world he has created so that your eyes can see the action.

Often, Papa and Mama would take us on our sleigh down the hill west of our home to skate on the wide river that would freeze over and seemed larger than any lake we have seen since. I can still hear our voices, clear as bells on the cold and frosty air, making plumes of our breath and capturing every sound and sight as if they were engraved for us to keep always.

Though we lived in a small town, and knew many rural joys, we were still "townspeople" since my father ran the town's only newspaper, and we lived on Main Street. But every summer, at least once, we would go over to our uncle's farm. How happy a time that was, playing with his eleven children . . . swimming in the canal, playing "kick the

can," and "run, sheep run," on the big square of ground between the barns and the house. A single lamp-post lighted the ground, but in memory it seemed that it was brighter than the lights in Madison Square Garden. There were pans of fresh milk put on the table at night and scads of warm bread and honey. The children slept four or

NEW YEAR'S EVE

by Marie Daerr

This is a night for more than bells,
More than laughter, and more than song.
This is a night to kneel in prayer
And ask that the Lord will walk along
On the paths ahead. . . . This is a time
For quietness and for candle glow.
This is a night to bid the heart
Forget the burden of last year's woe
And open the future's waiting door.
This is a time to lift one's eyes
Beyond the dark of a closing day—
To the hope of a New Year's dawning skies!

five in a bed, and whispered and giggled almost until morning.

There were Christmas Eves at home, after we had spent days threading popcorn, making shiny paper baskets to be filled with candy for the tree; and making paper chains which took the place of the tinsel and icicles we use today. There was the smell of pumpkin and mince-meat pies . . . loads of them, and suet pudding, and golden goose stuffed with prunes and apples. We all stood around the piano singing. There was the sleep of innocence later. If any of us were emotionally disturbed, we weren't aware of it.

Oh, and I can't forget the fourth of July; the parade in the morning—in which most of us participated—

and the ball game in the ball park in the afternoon; the children's dance, and the regular dance in the open-air pavilion at night. We could lie in our bedroom and hear the magic of "Over the Waves" and "Oh, You Beautiful Doll" coming to us in the soft darkness.

There was Sunday School—as regular as the day itself—when we wore our nicest dresses; and there was the occasional Sunday dinner at the White House Hotel uptown.

We made fishing trips into the canyon south of town; went sliding down the "red hill" on boards fixed up just for that purpose; we had fun with our dogs and our cats, and the magpie we found and tried to teach to talk.

We loved the visits to Papa's office, chatting with him and Mama, (she set the type by hand) watching the big hand press that printed the paper, and the smaller foot press that printed the shiny butter wrappers that the townspeople, who made butter, bought.

There was a wonderful world all set apart by such a simple thing—being a child.

And while I'm wondering what modern children will remember, I like to think that that thing itself never changes, and that it is through the eyes of innocence and wonder that everything takes on the sheen and magic of what we call "memories."

"Here Am I, Send Me"

(Continued) fixation, Simon Peter said in substance: "Here am I. Send me." When someone was needed to carry the gospel to the gentiles, Saul of Tarsus said, "Lord, what wouldst thou have me do?" Or in other words, "Here am I. Send me." He didn't say, "I'll try it out for a little while and see how I like it."

Joseph Smith was only fourteen and a half years old when the Lord told him that the true Church was not upon the earth. Joseph said in spirit, "Here am I. Send me." And he never once wavered until his blood had been shed by assassins. The persistence to stay with the job is just as important as the initiative that gets it started. Madame Curie spent her life in a successful effort to discover radium. After the 487th experiment had failed wherein she and her husband Pierre had tried to isolate radium from pitchblende, Pierre threw up his hands in despair and said, "It will never be done. Maybe in a hundred years but never in our day." Madame Curie confronted him with a resolute face and said, "If it takes a hundred years it will be a pity, but I will not cease to work for it as long as I live." How thrilling it is to see this quality of persistence and determination manifest itself in the lives of the great leaders who carry on the work of the Lord!

How important that quality is for us who do the important work laid

out for us in heaven. Those who expect to enjoy the great blessings of eternity are themselves permitted to help bring those blessings about. And one of our saddest prospective experiences would be to be the one of the *many* who are called, but *not* one of the *few* to be chosen. (D & C 121:34.)

It is up to us. And we should get ourselves fired with the purposes of heaven and dominated by an un-

wavering aim to serve God. We are the architects of our own fate, and every man will receive according to his works. God's great question is always before us. It is a thrilling challenge. "Whom shall I send? And who shall go for us?" Let us run to meet the call with the answer given by the Redeemer himself, "Father, here am I. Send me. Thy will be done and the glory be thine forever."

WIND AFTER SNOW

by Maude Rubin

Loose snow is lifted, flung like frosty veils
Whose shimmering folds stream out above the hill.
Now high-heaped roofs are bareback steeds for gales
That ride roughshod, their clamor high and shrill.

Soft turbulent ghost-shapes move like feathered things
To cross the pasture through late-sifted light
And on the open meadowland great wings
Of whiteness settle in the lap of night.

Low in the valley where the drifts lie deep
A strange unearthly lullaby is heard
As wind lifts snow, then tucks it in for sleep,
Swirling its nest like some white giant bird.

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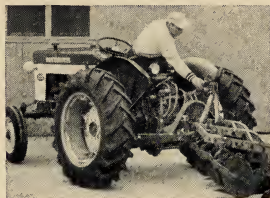
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AT ALL LEADING GROCERS

If we miss the Spring...

Richard L. Evans-



Last week we cited some sentences from Cicero which included the comment that "The course of life is . . . run but in one way, and only once." This was said of youth as it moves into old age, but it has application in other ways also. People sometimes punish themselves ceaselessly for past decisions: for mistakes in judgment, for lack of foresight, for not having seen some things sooner. We make mistakes; we ignore experience; we fail at times to heed the still small voice, the warning sense within us. Often we don't look forward very far, and make shortsighted decisions. We are human; we are imperfect; and there is much that all of us would change pertaining to the past. But we should not, we must not, let this keep us from improving the present. The process of repentance isn't simply brooding about it. It isn't simply feeling sorry. It is more, even, than admitting mistakes. It includes an obligation to improve upon the past, using present possibilities—for the making of a finer future. And one of the most wasteful ways of living life is to let regret for things missed or mismanaged lead us to a blind kind of brooding which says "because I can't have what I could have had, I will not live thankfully for what I can have." We can rerun memories, but we can't rerun life, and once we have lived through any hour we never go back to precisely the same set of circumstances. It is now and from here on that is our opportunity. There are penalties for errors; there are punishments for misdeeds; there are habits to overcome, decisions to regret, mistakes for which to make amends. Never, it seems, do we use fully the judgment, the intelligence the Lord God has given. But life runs one way, and we cannot rerun it. But we can make the present better than it would have been if we had simply brooded and felt sorry for ourselves. Paul said in this incisive sentence: ". . . this one thing I do, forgetting those things which are behind, and reaching forth with those things which are before, I press toward the mark . . ." If we miss the spring, we'd better take the summer. If we miss the summer, we'd better take the succeeding seasons—and not needlessly let the past make us also miss the present or the future that is forever before us.

¹Cicero, *On Old Age*.
²Philippians 3:5-14.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, November 23, 1958. Copyright 1958.

THE GUARDED HEART

by Jane Merchant

She said, "This heart within my breast
Was given me in trust,
And I must guard its purity
From all besmirching dust."

She kept it carefully and well
Secure from every storm
And every rough, profaning touch;
But could not keep it warm.

Melchizedek Priesthood

(Continued) the prior approval of the First Council, or of one of the duly authorized General Authorities operating on the ground, is required. However, stake presidents are at liberty at any time without the prior approval of the First Council to take a member of a quorum presidency, or of a unit chairmanship, if such brother is being called to serve in a stake presidency, on a high council, or in a ward bishopric. (Stake and ward clerks are not members of the stake presidency or ward bishopric.)

8. *Qualifications and Worthiness of Quorum Presidents.*—The best qualified and most worthy available brethren in the quorums should be selected to serve as presidents. Such brethren must, at the time of their installation, be living in harmony with the same standards required of those recommended for ordination as seventies. Inasmuch as it does not take the full Church service time of all seven presidents in a quorum of seventy to administer quorum affairs, the First Council of the Seventy will permit quorums to operate with vacancies in their presidencies rather than install brethren who are not presently meeting the required standards.

9. *Service of Quorum Presidents as Missionaries.*—If the needs of the missionary work in the particular stake require, as many as four of the presidents of every quorum of seventy should be serving on stake or foreign missions at all times. Three of the seven presidents should be available to operate the quorum and should serve as chairmen of the three standing committees. Quorum presidents on stake missions should devote their full Church service time to that call on the same basis that all stake missionaries do. Accordingly they are relieved from the responsibility of quorum administration and committee assignment and need not attend quorum presidency meetings unless these are held at a time when they could not be doing missionary work.

Wisdom is oftentimes nearer when we stoop than when we soar.

Wordsworth, *The Excursion*

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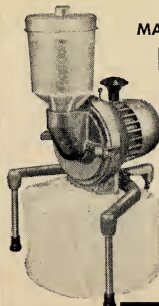
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Your Question

(Continued) against you at the judgment-seat of Christ." (Moroni 5:19-21.)

In regard to the practice in Israel of purification of mothers when children were born and the offering of sacrifice of doves it should be remembered that this was a part of the law given to Moses. It was more a practice of a sanitary nature, not the cleansing of the mother because there had been committed a sin. Your attention is called to the fact that this practice was in keeping with many other ceremonies which belonged to the law of Moses as recorded in the books of Exodus and Leviticus. These practices, such as the "purification" of a mother did not exist before the time of Moses and ended when Christ fulfilled the law. We have never been commanded in this day to revive them.

"But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten:

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D & C 29:46-47.)

TO A SUNDIAL

by Lucretia Penny

You count, it's said, but sunny hours,
For dark hours make no mark,
While hourglass sands flow evenly
For sunny hours or dark.
Must I not count the darkened hours
Since they, too, have their worth?
Are there not blended light and
shade
In every life on earth?
Is there not growth in darkness,
A strength that springs from grief?
Cannot a root pushed deep through
doubt
Feed blossoms of belief?

The Messiah

Richard L. Evans



This moving music from *The Messiah*, is, in its own way, a witness of the mission and message of Jesus the Christ, the Prince of Peace—whose coming was foretold for centuries of time, and has been the subject of sacred writ for all the centuries since. His precepts and principles, if lived, if obeyed, would bring that peace which men so much seek: peace on earth, and the personal peace with which comes blessed quiet to a person's soul inside himself. And even now, that peace could come, from out of the midst of uneasy anxieties, by compliance with his principles, by the simple keeping of the commandments. He gave us the precepts of the laws of life; and beyond this, he redeemed us from death; even as witnessed by those words which are given eloquent utterance in the singing of *The Messiah*. And this we also would witness: that the way to blessed peace, to limitless progress, to life with loved ones everlastingly, was opened unto all men by the life, the death, the resurrection, the redemption from death, the atonement, the whole mission and the whole message, of Jesus the Christ, the Savior, the Messiah.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 2, 1958. Copyright 1958.

Hong Kong Bursts into Blossom

(Continued) sets in a great piece of emerald, is a thrill, not soon forgotten. Tourists call Hong Kong the "Pearl of the Orient," a city which keeps pace with Rio de Janeiro, Brazil. Those who can afford a yacht may let their boats drift or sail to a small and quiet bay to be intoxicated by the beautiful night of the "Pearl of the Orient." Those who may not have a yacht usually hire a Chinese sampan in order to share the enjoyment of this beauty.

The island is within the tropic regions, and the climate is fairly mild. It is not too cold in winter nor too hot in summer. All the seasons are more like the spring, and its lovely beaches are summer resorts.

Besides the attractive and beautiful scenery and good climate, Hong Kong, is also a good port. The harbor is a natural, and almost landlocked, anchorage. Any size of ships from small sampans to ocean steamers, can anchor in the harbor of Hong Kong, loading and unload-

ing goods and passengers. Through Hong Kong trade is carried on between the Chinese mainland and the rest of the world.

China is an ancient and highly civilized country. It has four to five thousand years of cultural history, and has come into contact with the western countries for about two hundred years. In Hong Kong, therefore, people have a mixture of western and eastern cultures. Students of all schools have to study both Chinese and English, thus they may learn the teachings of Confucius and enjoy the plays written by Shakespeare. Students wishing to know Chinese literature and history may go to the University of Hong Kong. Authors and writers being affected by the circumstances, have the thoughts of both the East and the West. Every Chinese architect, having graduated from American and British universities, will have the influence of the East in his constructions. Since China has been under the rule of the reds, many artists, musicians, and specialists of all subjects came to Hong Kong. For this reason it has quickened the

cultural exchanges. In Hong Kong one finds a mixture of both Chinese and western style of dress, besides almost every delightful variety of food known in the world.

From the geographical point of view, Hong Kong is obviously not a desert, but an island. But from the religious angle, Hong Kong is really a desert—probably the driest desert of any in the world. As China has been under control of communism, and Hong Kong has been carrying out the embargo of the United Nations since the Korean fighting, the trade of this colony has been getting worse and worse. It has nearly come to a standstill. Many firms are going bankrupt. Most of the people are between the upper and the lower income brackets. Can you imagine such a small island, with population of more than 2,500,000, being self-supporting? Under such conditions, jobs for the people are grave problems. Everyone must work like bees for a livelihood. The ever-increasing problem is how to gain a little money to live on. The great problem of obtaining a living keeps most people from even thinking about the question of salvation, let alone being very zealous about the subject of religion.

With regard to the richer or well-to-do people, they can afford the luxurious things of life here. As the colony is a free port, goods such as German cameras, American cars, British flannels, Japanese toys, Chinese porcelains, and Swiss watches are sold at very low prices. Even American goods are cheaper than in America. This makes the colony the world of the rich and the paradise of those who enjoy themselves. Most are thinking that their money is the key that opens all doors. They care not whether they may return to the kingdom of our Heavenly Father; they are exceedingly satisfied when they have money. As to the truth of the gospel of God, and the plan of salvation, they neglect every part of it.

The city has as many sectarian churches as are found in the USA today. These churches build hospitals, relief organizations, and schools as well. They use these as a foundation to get more members. Some churches have been established for the past hundred years; their hospitals and schools have become well-known. People, for the



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sake of entering these hospitals or schools, must join their churches.

To attract people, all these sects have trained many prominent Chinese missionaries, or pastors, to preach with fine speeches and elegant talks. Most of these missionaries were trained in some religious school in America or in England. They have the technique and experience of preaching, and they know the psychological feelings of the investigators.

There are also many American churches which were formerly established on the Chinese mainland. After the Chinese civil war, sectarian missionaries were obliged to leave China and take refuge in Hong Kong where they re-established their many churches. The restored gospel of Jesus Christ reached Hong Kong in 1955, and it is being presented to the people here. Through the revelation of God and under the direction of the President of the LDS Church, elders are teaching God's gospel which has never been heard before by the people here. The elders in Hong Kong are very energetic; they share the gospel with the people and succeed in preaching in spite of the absence of the language skill. With the influence of the Holy Spirit, audiences can understand the truth, accept it, and receive baptism into the Church of Jesus Christ of Latter-day Saints.

The Chinese people have many dialects. Those in Hong Kong speak mainly the Cantonese dialect which is considered to be one of the most difficult languages in the world. Having the gift of the Holy Ghost, elders here can use Cantonese to preach within three months' time. Elders live with Chinese people and follow Chinese customs. Though it is a hard task, they enjoy themselves very much, for they are doing what God requests them to do, and the Spirit of God is with them.

Since the establishment of the mission in Hong Kong in 1955, the Church has enjoyed rapid progress. Many branches have been organized and are taken care of by the Hong Kong members. The elders help them only when they are in need of guidance and spiritual help. Many male converts hold the Aaronic Priesthood. Here also are several Chinese elders who, having received the Melchizedek

Priesthood, are working diligently with the American elders in teaching the gospel. Teachers, too, bring the message to everyone. There are over five hundred members in Hong Kong and about seven hundred persons who attend the Sunday Schools regularly. More and more new members are baptized into the Church each month. We believe that one day all the people in Hong Kong will have the privilege of

hearing the true teaching of Jesus Christ.

Before finishing, the writers, along with all the members in Hong Kong wish to thank Elder H. Grant Heaton, president of the Southern Far East Mission for his hard work. Through the revelation of God and under the direction of President Heaton, all the elders, teachers, and officers, are carrying on the work of God.

On Old Age

Richard L. Evans



As the years come and go, increasingly there is concern and consideration for old age. Youth and age endlessly have both come in for comment. In a sense, the comparisons and appraisals are somewhat pointless, because we have so little choice between the two. Either we die young or we grow old. We live through youth if we are fortunate; and if more fortunate, we realize the longer years of life. Of all who have considered the subject none perhaps has done so more significantly than Cicero, from whose observations on old age we select some scattered sentences: "Fools impute their . . . frailties and guilt to old age," he said. But "the fact is that blame for all complaints of that kind is to be charged to character, not to a particular time of life: unreason and churlishness cause uneasiness at every time of life" and "men . . . who have no resources in themselves . . . find every age burdensome." . . . "There is a quiet, pure, and cultivated life which produces a calm and gentle old age." The qualities "best adapted to [it] are culture and active exercise of the virtues." And "if they have been maintained at every period . . . the harvest they produce is wonderful: . . ." The old, he said, "remember everything that interests them . . . and retain their intellects well enough, if only they keep their minds active and fully employed." Nor does he who is old "miss the bodily strength of a young man any more than as a young man [he] missed the strength of a bull or an elephant. . . . We must look after our health, use moderate exercise, take just enough food and drink to recruit, but not to overload, our strength. Nor is it the body alone that must be supported, but the intellect and soul much more." And "the harvest of old age is . . . the memory and rich store of blessings laid up earlier in life. It is the honourable conduct of early days that is rewarded by possessing influence at the last." And "it is not likely, if [nature] has written the rest of the play well, that she has been careless about the last act like some idle poet." The old have what the young wish they had; "the one wishes to live long; the other has lived long." "Enjoy [the] blessing when you have it; when it is gone, don't wish it back. . . . The course of life is fixed, and nature admits of its being run but in one way, and only once; and to each part of our life there is something specially seasonable."* To thank God for the lengthening years of life, and for the blessed assurance of eternal continuance.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 16, 1958. Copyright 1958.

*Sentences selected and rearranged from Marcus Tullius Cicero, *On Old Age*.

A Mission Among the Chinese

(Continued) crowded area within the colony and there I was blessed with many experiences showing the greatness of those people. We found those people most receptive to the gospel. Their examples of faith, humility, and obedience brought constant joy to those of us who labored there; and we saw the Church grow rapidly.

In our tracting, we met a well-known author and his wife and began teaching them. From the first, they proved to be most faithful and had a great desire to learn the gospel. One afternoon when we went to teach them, we found the door locked for the first time since we had begun going there. As we turned to leave, we met the husband, and he told us that he was returning from the hospital where his wife had been since early morning. She was in critical condition and had asked that we go there and give her a blessing. We went to the hospital. As we entered the room, we felt the seriousness of

her illness; but as she spoke to us, we felt her great faith and the Spirit of the Lord. My companion anointed her, and I sealed the anointing. She was promised that through her faith in the power of God she would be made well. She left the hospital the next day. The doctors had not expected her to leave for a few weeks. Doctors of the Buddhist, Christian, and of other beliefs, told the husband that such could come about only through the power of God. Such was her faith, and such was the power of God in hearing and answering the prayer of faith.

We taught one woman in a small village whose husband had died a few months earlier, leaving a family of five small children. She supported them, keeping them in school, by making clothing to sell to the villagers. After teaching her for a few weeks, we taught her the law of tithing. She accepted it with no question. Yes, her income was small and barely enough to feed the children; but this was a law of God! She had no questions. She could

accept it and obey it. She did obey that law and became a very strong member of the Church.

The love of the people for us and their desire to help us in any way they could was shown to us while we lived in this branch. On the Nationalist Independence Day, various incidents took place which caused rioting with communist groups. Feeling was running strong against any foreigners, and we feared to leave our apartment. During the two days we stayed inside, the people we taught and the members of the Church did all they could for us. They bought our food, came often to report what was happening, kept telephone contact with the mission headquarters. When the police finally helped us get to headquarters, the members took care of our apartment until we came back.

In China, one finds it often difficult to speak with his neighbor. Each province in the whole nation has its own dialect. All read the same characters but speak entirely differently. Nearly all of these dialects are now represented in Hong Kong.



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One day a man came to us desiring to learn the gospel, and we feared to begin because his dialect was not the one we spoke, and we understood very little of what he said. Because of his great desire to learn, however, we did begin to teach him. As the lessons progressed, it became easy to teach and understand him. One day, after the lesson, I ventured to ask questions of him concerning his work in the mainland as he had been a government leader there. I found that he could not understand me, and I could not understand him. After the next lesson, he said this to me: "The Holy Ghost is a very good interpreter, isn't it?" It surely was; and, as missionaries, we were blessed greatly with inspiration.

As our work spread out, we went into the country section of the colony and taught the people in the small farming communities. In this area, our teaching took on a very different form. Because of the large number of people who wanted to hear the gospel and because of the small number of missionaries we had to teach them, we began teaching in groups. Often these groups would have thirty or forty people in them. Such groups became very successful and large parts of the groups were baptized into the Church. Very little tracting was necessary, because as soon as the people of an area learned that the Mormon missionaries were there teaching classes, they would come to hear the gospel. We could see their great desire to learn and were much impressed with the great joy with which they accepted and lived the gospel.

In a small farming village near the communist border, I saw great examples of faith. People whose living depended on their farming of the small plot of land they owned or rented would leave their work to listen to the gospel. Many of them listened to the gospel, and were contented, when they did not know where their food for the next day could come from. The gospel was all that many of them had; but they asked for no more. Even though some of them walked five miles to Church, they seldom missed a meeting.

The Lord had, indeed, prepared the Chinese people to receive the gospel. They had waited for so

long a time. During the three years that I was privileged to work among them, I saw the Church grow from a membership of a few to almost one thousand. The Church is continuing to grow among those people.

Artie's "Show and Tell"

(Continued) and Tell." My knees shook when I stepped onto the stage to preside. The children sat on little chairs in a half circle. As I called their names they stepped forward and showed a stuffed dog or a doll or a kite and told all about it. There had been no rehearsal, so the few words they said were natural and sometimes funny. The parents were having a gala time. I had left Artie until the last, and when I called his name he darted down the steps to the auditorium, gathered up Stephen, climbed the stairs again carefully and crossed to the center of the stage, where he turned the baby so the audience could see him. The chubby little face looked almost as large as Artie's. His big bright eyes were as brown as Artie's were blue, his cheeks as red as Artie's. The little suit blended with Artie's yellow hair. I held my breath, not knowing what Artie might say. I couldn't see Miss Hardman; she was behind the curtains. There wasn't a sound from the parents.

Finally his clear voice rang out. "This is my little brother. He's a boy, like me. Boys are a special kind of children. They like to wrestle, and they don't fuss, like sisters do. He's young. When our dog was a small puppy, Dad didn't teach him tricks. Now, he can do lots of things. We'll teach Stevie, too."

He was watching the faces in front, as if he expected someone to speak. The listeners looked back with every kind of expression—surprise, tenderness, amusement, astonishment. He lifted the baby's hand, with the help of his own knee as support for the little one's weight, and waved "by-by." Then he carefully went down the steps again, his face red with the exertion. Everyone appeared to be holding his breath lest the baby should fall. Stevie seemed to think it was a game

So many of them desire to know the truth. So many of them want to learn what is contained in the restored gospel of Jesus Christ. They have sought the plan of salvation, and now they are finding it.

and laughed out loud when Mother met them and took the heavy load.

As Artie returned to his chair on the platform, there was silence for a moment and then the heartiest burst of applause I have ever heard in that hall. Artie looked at me and beamed, thinking the demonstration was all meant for Stephen.

The closing number was Miss Hardman's gracious little speech. She thanked the parents for their support and told them how precious their children were, to the home, to the state, and to the future. She closed like this: "I have worked with children for more than thirty years, but I never before had a real baby for 'Show and Tell.'" That brought down the house again.

I stayed late at school that night, until most of the rooms were locked except the library, where I sat working on my chemistry. I knew Miss Hardman had not left because she always remained at her desk to work in the quiet on a new book she is writing. Finally I got up enough courage to open her door.

"Come in," she said absently. Then she looked up and saw me and rose, waiting.

"I tried to tell you, Miss Hardman," I said haltingly.

She came around to the front of her desk and stepped nearer.

"To tell me what?" she asked.

"About Artie." I felt her keen eyes studying me.

"Then you knew what he was going to do?" she asked at last.

"Oh, yes. I knew what he wanted to do. I should have asked you. But you were so busy and—"

"You were afraid I might refuse, weren't you?"

I hated to, but I said, "Yes."

I felt my cheeks burn and it seemed an hour before she spoke.

"You saw in Artie what many a beginning teacher never would have noticed—the creativeness and sensitivity beneath his shyness. The artists will find him some day—I hope."

The muscles of my throat were

pulling so tight that I could scarcely breathe. I felt my eyelids flicker, but I was determined not to cry. I slipped my hand into hers, and she gave it a warm squeeze.

So I looked up into her face, and I shall never forget her eyes, never. They were grave and searching as always. But they were brimming with tears.

Bookrack

(Continued) with profit, be read this story; and adults will find much drama and challenge within its pages.

The authors have carefully extracted the material for this volume from the first six volumes of *The History of the Church*, which the Prophet himself dictated.

With skill and artistry, but always with truth as their goal, the Neeleys have written a book of tremendous worth and value for young people, and for parents and teachers who wish their young folk to know the Joseph Smith story and begin to build testimonies to its truthfulness.

—M. C. J.

GREAT BASIN KINGDOM

Leonard J. Arrington. Harvard University Press, Cambridge, Massachusetts. 1953. 534 pages. \$9.00.

The subtitle "An Economic History of the Latter-day Saints 1830-1900" indicates the kind of informative reading that is provided in *Great Basin Kingdom*. The author has divided the material into four sections: Design of the Kingdom, Building the Kingdom, The Kingdom Threatened, The Kingdom in Retreat, and in each section he develops fully the topic. As an example in Part One—Design of the Kingdom, the author treats the following themes: Place of Economics in Mormon Theology, Early Mormon Economic Experiences, Early Mormon Economic Ideals: A Summary, The Kingdom of God, Role of the Church in Economic Development.

Dr. Arrington, a frequent contributor to the Era, is a careful research student and an instructor of worth. At the present time he is a Fulbright lecturer in economics affiliated with the University of Genoa, Italy, on leave from Utah State University.—M. C. J.

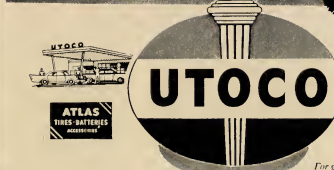
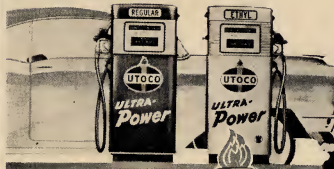
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Let's turn over a new leaf

January first! A time to look back, a time to look forward. We stand on a tiny space of in-between. It's a wonderful thing to think that we can turn over a new leaf—a clean, spotless one and have three hundred and sixty-five perfect tomorrows in 1959. It all depends on us. A sure formula for tomorrow's success is good sense plus good intentions plus will power. Too many of us fall back into our old ruts. Our will to want to improve is weak.

This rut we have dug for ourselves in the past is made up of habits. These ruts extend into many fields. Think for a minute, can your families predict before they even reach home in the evening just what the dinner table will hold? Week after week do the same dishes come to your table? Winter foods can be dreary or they can be exciting. Let's turn over a new leaf and serve some different, delicious, nourishing salads this month. They will spark up any meal. Maybe then our meal planning will extend over into the field of adventure. This exploring can be fun.

In order to turn over a new leaf visit your grocery

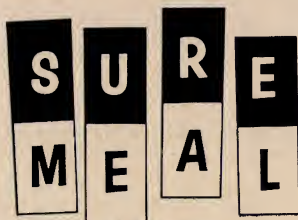
store's green produce department and look over the many possibilities of salad greens available in the middle of winter. A leaf of lettuce is a mere trite beginning. Try using romaine, endive, green and red cabbage, celery leaves, young beet and spinach leaves, and parsley just to mention a few. Now for other vegetables, fresh, canned, or frozen; cauliflower, grated carrots, thinly sliced zucchini, string beans, asparagus, shoestring beets, chopped celery, minced onion, diced potatoes, peas, lima and navy beans.

A delightful salad in a meal may change the adjutative ordinary to special. It may also change a dinner lacking in nutritive value to one loaded with vitamins and minerals, not to mention the added body-building protein. In turning over that new leaf this new year turn over many new leaves in your salads.

High protein salads contain eggs, meat, fish, cheese, or gelatine and may become the *piece de resistance* of the meal. This main course salad may be served either hot or cold. Salads also play other rolls in menu planning. They make stimulating appetizers

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or delightful desserts. No matter where you use them, salads are a must in any luncheon or dinner.

Follow these simple directions in making that perfect salad. Wash, drain, chill, and crisp all greens, vegetables, and fruits used. Do not add salad dressings to greens until just before serving. Combine all ingredients lightly, never using a heavy hand. Serve crisp, cool salads on a cold plate. Always use fresh, first-grade ingredients.

Your imagination is a priceless ingredient in concocting unique salads. Try combining citrus fruits and avocado with a clear French dressing to which chopped ripe olives have been added; cooked string beans, chopped celery, and minced parsley then garnish with sour cream to which a small amount of peanut butter has been added: lettuce, cucumber, onion, hard-cooked egg, and a blue cheese dressing; a combination of salad greens plus crumbled crisp bacon, croutons, and French dressing; thinly sliced cabbage, chicken or tuna, ham, and hard-cooked egg; chopped raw spinach, lettuce, celery, red cabbage, cheddar cheese, and blue cheese dressing; peas, pimento, cabbage, and boiled salad dressing. This list could go on and on. Use your imagination with happy results.

For salads used as an appetizer try:

Avocado, Shrimp Salad

Dice avocados, chop celery, and split large shrimp, mix and serve on lettuce and cover with the following dressing

- 1 c. mayonnaise
- ¾ c. chili sauce
- 1 t. prepared mustard
- 1 tb. vinegar
- 1 tb. finely chopped parsley

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Tomato Aspic (the easy way)

1 pkg. lemon Jello dissolved in $\frac{1}{2}$ c. tomato juice, add onion salt, celery salt, ground cloves to taste. Chill until set in individual molds. Serve on a bed of almost any combination of vegetables with shrimp or crab to garnish.

Hot salads. Splendid to serve for the main luncheon or supper dish.

Salad Casserole

- 1 c. shrimp
- 1 c. crab
- $\frac{1}{2}$ c. green pepper
- $\frac{1}{4}$ c. chopped onion
- 1 c. chopped celery
- 1 c. mayonnaise
- $\frac{1}{2}$ t. salt
- $\frac{1}{2}$ c. dry bread crumbs browned in 1 tb. butter

Mix all ingredients together and put in casserole and sprinkle crumbs on top. Bake 40 minutes at 350°.

Salad Burgers (makes 10 rolls)

- $\frac{1}{4}$ lb. grated cheese
- 3 sliced hard-cooked eggs
- 1 can tuna
- 2 tb. chopped green pepper
- 2 tb. chopped onion
- 2 tb. chopped stuffed olives
- 2 tb. chopped sweet pickles
- $\frac{1}{2}$ c. mayonnaise

Mix all the ingredients, cut 10 weiner rolls in half lengthwise, spread salad on rolls, wrap each roll in aluminum foil and bake for 30 minutes in a 250° oven.

Luncheon Salads

Lemon Crunch Salad

- 1 pkg. lemon Jello
- 1 can tuna
- 1 can chicken gumbo soup
- $\frac{1}{2}$ c. boiling water
- $\frac{3}{4}$ c. chopped celery
- $\frac{1}{2}$ c. walnuts
- $\frac{1}{2}$ c. can milk
- $\frac{1}{2}$ c. salad dressing

Dissolve Jello in the boiling water. Pour in soup, tuna, celery, walnuts. Cool. Whip can milk, fold it into the salad dressing and add to first mixture. Pour in mold and chill.

Salad Sandwich

- 1 sandwich loaf uncut bread (cut off crusts)
- $\frac{1}{2}$ lb. bacon (cut in small pieces and fried and drained)
- 1 can crab or tuna (mixed with mayonnaise)
- 3 med. sliced tomatoes
- Butter
- 5 oz. bottle pimento cheese spread
- About $\frac{1}{2}$ c. mayonnaise

Cut loaf lengthwise into four slices. Spread all slices with butter. Then build loaf. First layer bacon, second layer crab, third layer mayonnaise, covered with sliced tomatoes. Frost loaf with mayonnaise and cheese spread. Let stand in refrigerator for about an hour. Slice through loaf and serve each slice on lettuce.

Dessert Salads

Frozen Fruit Salad

- 1 tall can sliced pineapple (drained and cut into small pieces)
- 1 large can fruit cocktail (drained)
- Nuts and other fruit (such as bananas) if desired
- 1 tb. Knox Gelatin soaked in $\frac{1}{4}$ c. cold water and dissolved over hot water

Add the above to 1 cup mayonnaise and 2 cups whipping cream (whipped). Freeze in trays. Slice and serve on greens.

Best Waldorf Salad

Diced unpeeled apples, celery, and walnuts. Mix with dressing. Serve on lettuce topped with more chopped walnuts.

Dressing

- $\frac{3}{4}$ c. sugar
- 6 tb. flour
- 1 c. boiling water
- Grated rind and juice of lemon and 1 orange
- 1 c. whipping cream

Add the sugar and flour mixed well together to the boiling water. Boil until very thick and clear, stirring constantly. Cool. Add juice and fold in whipped cream.



Bride's Corner

Whether you were married yesterday or many, many years ago you are still a bride if you can keep that shining feeling of wonder within you. I know a man who has been married twenty years and still calls the girl he married "bride." It's a wonderful thing to keep that glow of a new bride and have the experience of years of marriage. This experience is composed of little "know hows," learned by the trial and error method.

How would you girls, who are to be married maybe tomorrow, maybe in June or maybe not for years, like to learn a few basic secrets that will help you skip over the trial and error period and bring you right up to the class of the "know hows?" This all would take place in the field of cooking.

A note to you missionaries: All this can apply to you, too! Are you trying to cook your own meals and the "know how" has skipped you? Read this *Bride's Corner* and learn. Have you a girl at home waiting for that day when she will take over your nutritional needs? Clip out this column and send it to her. It will be just a little hint from you to that very special one.

Look for the "Bride's Corner" each month until June. It will be filled with basic recipes and suggestions to start you on that fun time of being a happy, successful bride. You will learn the little secrets that change an ordinary recipe into something special. It will help change what might have been tears over miserable cooking failures to smiles and compliments well earned.

Be with us each month and build your cooking "know how."

His Cake is Only Two-Thirds Baked

(Continued) far too complicated for them. It is "just to see if I can handle it." A wise teacher tries to keep the fundamentals of learning sufficiently interesting so that his students don't wander away into the nether world of space travel and rocket making. This tendency to wander away from a good preparation in fundamentals will likely remain a problem all through the next three or four years. Sometimes it even extends into the first two years of college.

At school 13-year-olds are often greatly disturbing to the meditative 13-year-olds and the easy going, in-offensive 12-year-olds. Originally, the junior high setup was designed to accommodate the group which was considered too old for grade school and too young for high school. This was thought to be the seventh, eighth, and ninth graders. Some authorities are now beginning to wonder if there isn't a better arrangement. They point out that seventh graders are often confused when uprooted from the grade school pattern. They also point out that the meditative 13-year-olds (meaning, of course, those who are 13 by the development clock) are more easily accommodated in a school covering grades one to eight than in a junior high. The real problem group, they believe, is the 14-year-old ninth-graders who are at loose ends and, while not ready for high school, create chaos if left with younger students.

These authorities suggest that junior high might be restricted to this one troublesome age group in the ninth grade. Where this has been tried experimentally it has proven impressively successful. Perhaps this portends a development in education for the future.

The Maverick 14-year-old

There are many facets in the personality thrust of the normal 14-year-old boy which may tend to make him blow up:

1. This particular stage of development is painful to him. He may be heard to say: "I hate this age. I'll be glad when I'm more grown up!"

2. He tends to be extremely critical of his parents, especially his mother. This is because he is trying



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to justify his inward anxiety to be independent of his parents and resents the fact that every time he tries it he seems to fall flat on his face. Furthermore, up to now the mother may have provided most of the discipline for Junior, but a 14-year-old is a man's chore. It is time father took over from here on.

3. Junior adventures into so many new things that he tends to be a frustrated failure more often than he is a howling success. Particularly at this age, he needs to be guided into the areas of accomplishment where he seems most likely to succeed.

4. He now has practically all of the grownup desires of an adult and yet must be constantly told that "it isn't time yet." In spite of Junior's complaining and grumbling his parents must resist the temptation of abandoning Junior to his own devices. He never needed the closeness of his parents more than right now.

5. He often gets punished for the extremely harsh language which he uses on his younger brothers and sisters. Parents will observe that frequently their teen-ager has a good reason for feeling imposed upon by "the little kids." The small fry learn how to get his goat and may ride him unmercifully. It reassures Junior if his parents side in with his point of view once in a while (and that, of course, when he's right).

6. A 14-year-old is stubborn. He resists being corrected and may argue vehemently, especially with his parents. At 12 he liked to have an occasional discussion about his faults. At 13 he listened carefully to each biting word of criticism and took them to heart. But at 14, he has suddenly become impervious. Either he will argue noisily or become like a turtle in a shell. In the latter case, when the storm comes up, he just pulls in his head and says "let her pour." Nevertheless, Junior needs to hear how his parents and teachers think he is doing. The main problem is to be sure there is praise mixed in with the criticism and that the criticism does not degenerate to nagging.

Potential Delinquency at 14

From our discussion thus far it will be seen how easy it is for a boy of this age to slip across the boundaries of good citizenship and develop an acute case of juvenile delin-

quency. This will be particularly true with the boy who is either rejected or over-protected, but it can happen to any boy. Resentments may have been building up in him since age 5 or 6. He may have tried to do something about it during his 11-year-old thrust but found himself promptly suppressed. After

sliding across the 12-year-old stage he may have found himself at 13 bitterly cogitating on his feelings of retaliating and breaking loose. Age 14 then becomes the boy's mobilization date. His sudden change from a 13-year-old meditator to a 14-year-old activator makes him easily triggered into an explosion by even the

The Duty of Discipline

Richard L. Evans



Last week we talked of the kindness of correction as an essential part of the teaching process. Suppose that in the schoolroom not even the teacher cared enough to correct, or that in the home, not even parents cared enough to correct—how would anyone ever learn or make progress or ever know right from wrong? But, as was added, correction should include these essential elements: "persuasion, . . . long suffering, . . . gentleness and meekness. . . . Reproving sometimes with sharpness . . . and then showing forth afterwards an increase of love toward him whom thou hast reproved lest he esteem thee to be his enemy."¹ This added observation is from Emerson: "The heart has its arguments, with which the understanding is not acquainted. So intimate is this alliance of mind and heart that . . . the remedy for all blunders, the cure of blindness, the cure of crime, is love . . . the redeemer and instructor of souls, . . . is love."² Now there is another essential inseparably associated with everything we learn in life—and that is discipline—the duty of discipline. The very word is unpopular with young people, and sometimes with parents, and with others also—and always we need an understanding of it. Discipline does not primarily mean punishment (although it would not exclude it if and as essential), but it does mean a recognition of responsibility, a recognition of standards, of law, and of the effect—the price—for learning any lesson, for acquiring any skill, for developing any good habit, for breaking any bad habit. Discipline applies to all teaching and training, to the moulding and strengthening of character, of control, especially of self-control, and it ought not to be an unpopular idea since it is so absolutely essential to the learning of every lesson of life. No one would ever learn, no one would ever develop talent, no one would ever control his thoughts—or his actions—or ever grow to mature character or dependable conduct: no one would ever learn to study, to think, to practice, to perform—or even learn reverence or honesty or honor without a sense of the duty of discipline. William Penn gave us this sentence of short summary: "If thou wouldst be happy and easie in thy Family, above all things observe Discipline. Every one in it should know their Duty; . . . and whatever else is done or omitted, be sure to begin and end with God."³ No one ever achieved any high and lasting purpose, or an abiding peace inside himself without a real recognition of the duty of discipline, in all of which self-discipline, self-control, is most exceedingly essential.

¹"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 26, 1958. Copyright 1958.

²Id. & C. 121:41, 43.

³Ralph Waldo Emerson, *Worship*.

⁴William Penn, *Some Fruits of Solitude*.

normal restraints which his parents may need to put on him. As a result, crime rates for youth begin climbing rapidly at 14 and will continue sky-rocketing through 15 which is another troublesome year. Every so often newspapers carry the shocking story of a boy in this age group committing a murder or being guilty of some other serious crime of violence. It is easy to criticize on such occasions by blaming the parents and so forth, but the police who investigate these cases learn that a 14-year-old who has curdled and turned maverick can be dynamite. Even state institutions with highly skilled professional psychologists and youth workers have diffi-

culty untangling many of these youngsters. Sometimes parents are to blame—either because of their ignorance or neglect, but other times it appears to have been more a problem of the boy's personality collapsing under the circumstances which triggered his explosion.

The important thing to keep in mind is that age 14 is a time when a boy's cake is "only two-thirds baked." He has lived 14 years and has 7 years to go to reach his majority. It is a time for careful, watchful supervision. He needs affection, praise, and guidance. He needs patience and discipline. He is wrestling with one of the most difficult periods of his entire life.

On Teaching the Moral Standards

(Continued) you can domineer your children and be so severe that they will leave you and kick over the traces quite as quickly as they are able; or you can be over-indulgent and careless, and they may grow up weak and untrained for life; or this home can be the greatest training school that you can possibly know; in it you can show yourselves benevolent and merciful; and your children will love and honor you. And again, this power of creation is not just a part of the plan—it is the very key to it.

This creative power carries with it strong desires and urges. You have felt them already in the changing of your attitudes. All of a sudden a boy or a girl becomes something new and intensely interesting, and you may now notice these powers in the changing of form and features and in the whispering of desire. It was essential that this power of creation have at least two dimensions: one, it must be very strong; and, two, it must be more or less constant. It must be strong because man is adventuresome and full of spirit, but he is also shy and quite unconvinced of his power to build and maintain a home; and sometimes, except for the compelling persuasion of these compulsions, men would be hard indeed to harness down and set at the head of a home a position that carries such great responsibility. This power must

be constant, too, because it is an important binding tie for family life. You are old enough, to look around you in the animal kingdom and to realize that where this power of creation is a fleeting thing, there is no family life at all. It is through this power that life can endure and that this world, which is full of trials and fears and disappointments, can be transformed into a place of hope, joy, and happiness.

And again please know that this power that is yours is good; it is a gift from God our Father; and in the exercise of this, as in nothing else, we can come close to him. We can create this home and have in miniature virtually all that our Father in heaven has awaiting us as his children. No greater school or testing place can be imagined. Is it any wonder, then, that in our Church marriage is so important? Can you understand why we should teach that you can achieve the highest degree in the celestial kingdom only through the marriage covenant? And ought we to consider it unusual that the Lord directed that the most beautiful place on earth—the temple—should be constructed for the purpose of performing the marriage ceremonies? Can you understand why this ceremony which releases these powers of creation for your use—why it should be the most carefully planned, most solemnly considered step in your life?

There are other things you should know—perhaps almost as a warning. In the beginning there was one among us who rebelled at the plan

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HALL'S REMEDY

Salt Lake City, Utah

our Heavenly Father had accepted, and he vowed to destroy and disrupt the plan. He was prevented from having a mortal body, and because he was precluded he became insanely, satanically jealous; and he is disposed, and cunningly so, to rob you of your possibilities. And he is real enough, and his agents are constantly working to break down and degrade and make common this power of creation. Quite well he knows that if he could destroy for you this power of creation, if he could compel you to use it prematurely or to exercise it in violation of the covenants that you have made, that you may well destroy your opportunities for eternal progression. He is much too cunning to confront you baldly with an open invitation to misuse this power of creation, but rather subtly and carefully and quietly he prods young and old to think loosely or carnally about this power of creation. He does this in different ways: You will be exposed to subtle messages on TV; advertising demonstrations will be presented concerning this power of creation. It will be held as a common thing. Divorce will almost seem expected. These satanical efforts will appear on labels of products, on billboards; they will stare at you from the pages of magazines; they are coined into jokes and epithets and written into lyrics of songs. Almost every day in hundreds of places they will try to show you that this power is not sacred. Efforts are made everywhere to cheapen, debauch, degrade, and make common and vulgar this sublime thing. The adversary would threaten the plan of God for you and bring down to a simple, mortal level that which is special and beautiful. He is an actual being from the unseen world who, according to the Prophet Joseph Smith, has much power which he will use to persuade you to give up your rights to establish an eternal kingdom.

And now, my teen-aged friends, as a teacher I must tell you soberly and seriously, with no mitigation of the misery and unhappiness that may follow, that God has declared in unmistakable language that travail and misery and sorrow will follow the violation of the laws set up to guide all his children in their use of this gift. Our Father does not have to be vindictive or venge-

ful in order that retribution will come from the breaking of the moral code. The laws are established themselves. Crowning glory is available to you if you live worthily. The loss of the crown may well be punishment enough. We are punished oftentimes as much by our sins as we are for them.

There is one other ideal that I would impress upon you who are teenagers: Some day—some day soon for some of you—you are going to have the marvelous experience of learning to love someone else more than you love yourself. This is a crowning achievement in life; yet countless thousands live out there in this world and do not achieve this experience. It does not come in a

PRAYER FOR THE NEW YEAR

by Vesta Nickerson

Rejoice in the new year's start,
Let gladness fill your heart.

The year ahead is bright,
Like glowing stars at night.

And heavenly angels sing
The new year's welcoming.

Let every church's spire
Protect each hearthside fire.

And may our earthly love
Be blessed by God above.

courtship or even on a honeymoon; but it is a reward for building your own family. Someday when you hold a baby in your arms and know that he belongs to you, you will know what I mean.

I recall one particular occasion which exemplifies this love of someone else more than love for self. One day as I was returning from seminary to my home for lunch, my wife met me in the driveway. I could tell by the expression on her face that something was wrong. "Cliff has been killed," she said. "They want you to come over." As I hastened around the corner to where Cliff lived with his wife and four sons, and his little daughter, I saw Cliff lying in the middle of the

highway with a blanket over him. The ambulance was just pulling away with the child. Cliff had been on his way out to the farm and had stopped to cross the street to take Colleen to her mother who waited on the opposite curb. But the child, as children will, broke from her father's hand and ran into the street. A large truck was coming. Cliff jumped from the curb and tried to push his little daughter from the path of the truck—but he wasn't quick enough.

A few days later I had the responsibility of talking at the funeral of Cliff and his daughter. Someone said, "What a terrible waste. Certainly he ought to have stayed on the curb. He knew the child might have died. But he had four sons and a wife to provide for. What a pathetic waste!" And I thought that that person never had known the experience of loving someone more than he loved himself, as this father had done.

This experience of loving someone more than you love yourself can come, insofar as I know, only through the exercise of the power of creation. Through it you become really Christian; and you know, as few others know, what the word *Father* means when it is spoken of in the scriptures; and you feel some of the love and concern that he has for us; and you may experience some of the remorse and sorrow that must be his if we fail to accept all that is beautiful and praiseworthy and of good report in this world.

It is not always certain what will be in store in terms of social disapproval for anyone who violates these laws, nor is it certain what damages, disease and despair may come. But we are told through the revelations of our Father in heaven that our actual happiness is at stake, and eternal family life that is now only in your anticipations and dreams can be achieved because our Father has bestowed the choicest gift of all—the power of creation—upon each of you. May you hold this gift as sacred and pure and use it as the Lord has directed.

The Challenge to Teach

These are the things that I would like my son and my daughter to understand. I am not so sure that any knowledge of physiological facts will give protection to my chil-

dren. I am convinced that a knowledge of the theological and doctrinal concepts surrounding this subject may be their best insurance.

There is something especially beautiful about young people. They represent unfulfilled hopes and dreams—all that is choice and desirable is available to them.

Whittier in his poem "Maud Muller," tells the story of a peasant girl—beautiful in homespun, barefooted—out in the field raking hay with her father and mother and younger brothers and sisters. Maud goes to the brook for a drink, and as she kneels by the stream, a man on horseback comes over the brow of the hill and stops nearby. Maud Muller looks up, and there astride this horse is the most magnificent man she has ever seen—handsome in his appearance, noble in his bearing—and he asks her for a drink. As she ladles the drink and hands it to him, the poem records that he looked down into her bashful hazel eyes and that they exchanged a few pleasantries. And she fain would wish that she might be the wife of such a one. And finally, for lack of any excuse to stay, the rider rode up the hill; but the poem records:

"The man looked back as he climbed the hill
And saw Maud Muller standing still,

"A form more fair, a face more sweet,
Ne'er hath it been my lot to meet.

"And her modest answer and graceful air
Show her wise and good as she is fair

[And in his heart he said,]

"Would she were mine, and I today,
Like her, a harvester of hay; . . ."

The poem goes on to record the story of their lives. The princely young man marries the nagging, bickering, spoiled brat who lives for fashion as he does for power. But all during his life, as he sat on quiet evenings looking into the fireplace in silent reverie, there appeared before him the quiet, bashful, hazel-eyed innocence of Maud Muller. Maud Muller, the poem explains, married the clod, the sloth, the drunkard, the ne'er-do-well, and

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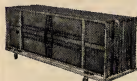
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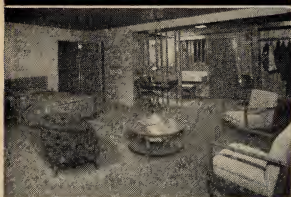
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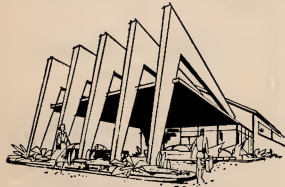
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Max Carpenter, Mgr.

lived a life in poverty. But often in silent reverie the walls of her narrow kitchen would vanish, and she would be once more by the brook in the field looking at the face of that handsome man. And then the poet sets down in poignant, piercing sensitivity:

"God pity them both! and pity us all,
Who vainly the dreams of youth
recall.

"For of all sad words of tongue or
pen,
The saddest are these: 'It might have
been!'"

Seeking and Accepting Counsel

Richard L. Evans



We have all seen youngsters, and others also, listen reluctantly to last-minute instructions. "I know, I know," impatiently they reply, maybe having half heard. They are confident they don't need directions or counsel of any kind. But by listening they could likely save themselves much loss of time or the making of many mistakes. In the over-confidence of youth, or in the self-sufficiency of any age, taking time for counsel is often considered unessential, but the importance of it is later learned—sometimes too long later. An able executive once made the admission that most of the mistakes he had made were in matters he had over-confidently decided for himself, without counseling or consulting anyone else. Sometimes we may make up our minds what we want to do or what we hope is true, and simply don't want to face any other facts or to see any other side, and so avoid advice that might be at variance with our own. Sometimes pride or stubbornness or self-conceit keeps us from asking questions or considering the opinions of other people. Sometimes we are sincerely reluctant to trouble others, sincerely reluctant to take their time. But never should we let the pride of solo performance lead us to rush in and make bold and brash blunders, or to pay a needless price for the kind of pride or impatience or carelessness or over-confidence that refuses to listen, that refuses to learn, or that refuses even to look at the instructions on the label. The counsel that comes from others—past and present—is part of the heritage we have. And if we don't come together in counsel, how can we be sure that we have the facts, or that we are seeing the several sides of a subject. Children need to counsel with parents. There is safety in talking out problems with parents. Wives and husbands need to counsel with each other. One of the surest signs of thoughtfulness and appreciation is to take into our confidence those we love and live with. There is wisdom in the counseling together of men in public places, and in business and professional pursuits. We need family counsel; we need community counsel—the talking out of problems, freely and frankly, the bringing of things out into the open. And we need also the counsel of the Lord God, the counsel of his commandments, and the counsel that comes with a prayerful approach to problems: "Counsel with the Lord in all thy doings, and he will direct thee for good; . . ."¹ Ultimately, we have to choose; we have to decide for ourselves, and to accept responsibility for our own decision; but seeking and considering counsel is a factor of safety, a mark of maturity, and an evidence of sincere consideration for others also.

¹Alma 37:37.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 9, 1958. Copyright 1958.

As teachers of religion—you who teach the moral standard—stand between that description of disappointment and the youth of the Church of Jesus Christ of Latter-day Saints. There are countless thousands of them who never need receive the designation of "might have been" if you will employ yourselves with all prayerful industry to solve the problems of how to teach the moral standard, and if you will teach it modestly and appropriately. It can be done; they can be taught. And teach them, if you will, that the home is sacred. Teach the young girls that the crowning achievement of life is motherhood, not a career. Teach them that the power of creation is sacred and that the practices common to the world of exercising that power for pleasure only are contrary to the instruction and doctrines and teachings of the Church of Jesus Christ of Latter-day Saints. Teach them that there is no joy or achievement greater in life than pure and righteous fatherhood and celestially beautiful motherhood. And teach them that ultimately their happiness, indeed their eternal destiny, depends upon their proper exercise of this power of creation. Such teachings, I believe, will give a boy or girl courage and strength in times of crisis.

TO THE TABERNACLE CHOIR

by Helen Kimball Orgill

"Gently raise the sacred strain,
For the Sabbath's come again,"
Prelude to the gladsome lays,
Lofty themes and hymns of praise.

Melodies a mother sings,
Floating as on soaring wings;
Sacred songs to Zion's King,
Crowning gift of love you bring.

Traveling on foreign strands,
Music for the many lands;
Hymns of hope from pioneers,
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Sing on, on, O choir sing,
Till the hills and valleys ring,
Strike the chord of Israel's lyre,
Sing, O Tabernacle choir!

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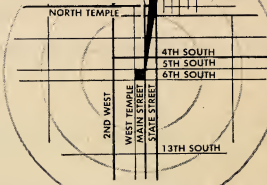
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The Last Word

A traffic officer ordered a motorist to pull up to the curb and produce his driver's license.

"I don't understand this, officer," the motorist protested. "I haven't done anything wrong."

"No, you haven't," the officer replied, "but you were driving so carefully I thought you might not have your driver's license."

When some men discharge an obligation, you can hear the report for miles around.

—Mark Twain

The world is moving so fast these days that the man who says it can't be done is generally interrupted by someone doing it.

—Elbert Hubbard



A penny will hide the biggest star in the universe if you hold it close to your eyes.

Merely having an open mind is nothing. The object of opening the mind, as of opening the mouth, is to shut it again on something solid.

—Gilbert Keith Chesterton

The worst use that can be made of success is boasting of it.

—Arthur Helps

The public have an insatiable curiosity to know everything—except what is worth knowing.

—Oscar Wilde

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former.

—Jonathan Swift

Actually there's only a slight difference between habits of thinking, unskilled in the arts of composition, I resolved—to write a book.

—Edward Gibbon

Unprovided with original learning, unformed in the habits of thinking, unskilled in the arts of composition, I resolved—to write a book.



You must give some time to your fellow men. Even if it's a little thing, do something for those who have need of help, something for which you get no pay but the privilege of doing it.

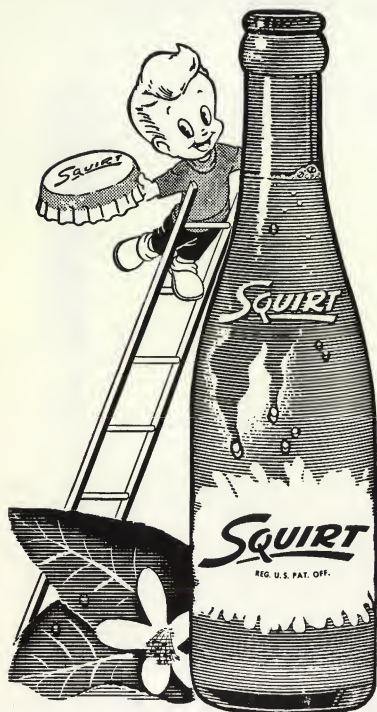
—Albert Schweitzer

It is better to understand a little than to misunderstand a lot.

—Anatole France

You never know what you can do without until you try.

—Franklin Pierce Adams



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